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The Chronicle of the London  
Missionary Society



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THE

# Missionary Magazine

AND

## CHRONICLE.

### ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.

#### SIXTY-NINTH GENERAL MEETING.

AMIDST the varied incidents which during the present century have chequered the history of the Church of Christ, sometimes advancing, sometimes apparently retarding its progress, the Missionary work has been constantly acquiring extension and stability; and on each returning Anniversary we have had to record some new and signal manifestation of the Divine mercy and faithfulness. During the recent season of our holy solemnities we have been refreshed, as in former years, by tidings of the spread of the Gospel in India, in China, and in the distant islands of the sea; but we have been especially called upon to adore and magnify the grace of God in having removed every obstacle to the renewal of Missionary operations in Madagascar. The numbers who attended the different services connected with the Anniversary, and the lively interest with which those services were sustained, afford ample proof that the cause of Missions has a powerful and enduring hold upon the affections of the Churches of this favoured land; and that they will continue as heretofore to sustain it by their liberal offerings and fervent prayers.

#### MONDAY, MAY 11th.

*New Broad Street Chapel.*—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several Services of the Anniversary.

*Weigh House Chapel.*—Service for the Juvenile Friends of the Society. Rev. E. H. JONES, of Bridgewater, commenced with reading and prayer. Rev. JOHN STOUGHTON, of Kensington, preached from Numbers, xxiv. 15—25, and Rev. J. B. FIGGIS, B.A., of Brighton, offered the concluding prayer.

#### TUESDAY, MAY 12th.

*Fetter Lane Welsh Chapel.*—A sermon was preached in the Welsh language, by the Rev. W. C. WILLIAMS, of Groeswen, from Ezra v., and part of the 8th verse.

## WEDNESDAY, MAY 13th.

*Surrey Chapel.*—After the usual Liturgical Service, which was read by Rev. NEWMAN HALL, LL.B., prayer was offered by Rev. G. B. JOHNSON, of Edgbaston. Rev. JAMES SPENCE, D.D., of Poultry Chapel, preached from Numbers xxxii. 20—23. Rev. JAMES HILL, late of Clapham, presented the concluding prayer.

*Tabernacle.*—Rev. R. BRUCE, M.A., of Huddersfield, read the Scriptures and prayed. Rev. THOMAS JONES, of Bedford Chapel, preached from Zephaniah ii. 11. The service was concluded by Rev. WM. GILL, of Woolwich.

## FRIDAY, MAY 15th.

## SACRAMENTAL SERVICES.

*Craven Hill Chapel.*—Hon. and Rev. B. W. NOEL, M.A., presided. Addresses, prayers, &c., by the Revs. JAS. KENNEDY, M.A., Dr. FRY, T. B. HART, R. PENMAN, and A. McMILLAN.

*Wycliffe Chapel.*—Rev. GEORGE SMITH presided. Addresses, prayers, &c., by the Revs. W. BEVAN, P. THOMSON, M.A., J. HAY, M.A., W. HARDIE, B.A., W. DORLING, and W. TYLER.

*Craven Chapel.*—Rev. JOHN GRAHAM presided. Addresses, prayers, &c., by the Revs. J. B. FIGGIS, B.A., and W. FAIRBROTHER.

*Kingsland Chapel.*—Rev. Dr. A. M. BROWN presided. Addresses, prayers, &c., by the Revs. J. G. HUGHES and C. CAMPBELL, B.A.

*Hanover Chapel, Peckham.*—Rev. GEORGE ROGERS presided. Addresses, prayers, &c., by the Revs. W. P. TIDDY, J. HALLETT, R. J. SARGENT, L. HERSCHELL and F. BECKLEY.

*Trevor Chapel, Brompton.*—Rev. H. OLLARD presided. Addresses, prayers, &c., by the Revs. W. M. STATHAM, H. J. MARTYN, E. J. EVANS, W. F. CLARKSON, B.A., J. ALEXANDER, J. BIGWOOD and R. MACBETH.

*Greenwich Road Chapel.*—Rev. JOHN SIBREE presided. Addresses, prayers, &c., by the Revs. J. BEASLEY, S. CONWAY, B.A., J. DALGLIESH, G. GILL, F. TRESTRAIL and W. R. NOBLE.

*Park Chapel, Camden Town.*—Rev. J. C. HARRISON presided. Addresses, prayers, &c., by the Revs. J. BURN, E. WHITE, J. S. WARDLAW, M.A., E. CRISP and J. FLEMING.

*Hoxton Academy Chapel.*—Rev. G. L. HERMAN presided. Addresses, prayers, &c., by the Revs. H. P. BOWEN, V. WARD, W. GRIGSBY, and G. GOGERLY.

*Falcon Square Chapel.*—Rev. JAMES PARSONS presided. Addresses, prayers, &c., by the Revs. J. BOYLE, J. BARTLETT, and T. MANN.

*Union Chapel, Islington.*—Rev. A. RALEIGH presided. Addresses, prayers, &c., by the Revs. H. ALLON, A. REED, B.A., and W. H. HILL.

*Westminster Chapel.*—Rev. Dr. J. R. CAMPBELL presided. Addresses, prayers, &c., by the Revs. R. ASHTON, B. PRICE, J. J. DENNIS, J. S. PEARSALL, R. TARRANT, and S. MARTIN.

THE 69th Anniversary Meeting of this Society was held on Thursday, the 14th of May, at Exeter Hall. The large room was densely crowded. At 10 o'clock the Chair was taken by Sir S. M. Peto, Bart., M.P. On the platform were Hon. A. Kinnaird, M.P., G. Hadfield, Esq., M.P., E. Baines, Esq., M.P., P. Barnes, Esq., M.P., Sir F. Crossley, Bart., M.P., Bishop of Mauritius; Revs. R. H. Killick, M.A., J. Stoughton, H. Allon, Dr. Vaughan, G. Smith, A. M. Henderson, W. L. Thornton, J. Makepeace, James Parsons, Enoch Mellor, M.A., Dr. Brown, P. Thomson, Dr. J. R. Campbell, S. McAll, W. Knight, M.A., P. La Trobe, E. Casalis; Messrs. W. D. Wills, Bristol, F. Wills, Bristol, Isaac Perry, Potto Brown, J. K. Welch, M. M. Newton, Eusebius Smith, Joshua Wilson, G. F. White, Henry Rutt, Henry Wright, W. H. Warton, C. Roberts, W. H. Ropes, &c., &c., &c.

The Rev. E. PROUT gave out the hymn commencing "O Spirit of the living God;" and after it had been sung, the Rev. Dr. BROWN, of Cheltenham, offered prayer.

The CHAIRMAN then rose and said:—My dear Christian friends, I sympathise very heartily with you in the disappointment you experience this morning in not being presided over by that estimable nobleman who was to have occupied the chair. The fact is, that he is accompanying your much valued treasurer to Spain, there to plead the cause of the imprisoned and the oppressed. All we can say, therefore, this morning is, that, while deeply regretting your disappointment, you will pray with us that the great Head of the Church may bless the mission of mercy in which they are engaged, and that your disappointment this morning at their absence may, by the Divine blessing, in other ways be relieved. As the treasurer of another society, on being called upon by your Secretary, and asked at the eleventh hour to preside at this meeting, I could give but one answer. I said in effect, that the union of heart, spirit, and love which actuate the Directors of the two Societies, and which is personified in their officers, at once made me feel that I had no alternative but to respond, and place my services, such as they were, at the command of your much-honoured and much-loved Society. And now, dear Christian friends, in the few remarks which I have to offer I shall not attempt a set speech, but rather seek to guide your thoughts, under the Divine blessing, in a direction which shall in some degree give a tone to the Meeting, and make us feel that it was good for us to be here to-day, that this Meeting was none other than the house of God, yea, the very gate of heaven. There is no maxim in the Divine government more apparent, more known, and more realized in Christian experience than this, that wherever God honours men and women by raising them from the slough, placing their feet upon the rock, and establishing their goings; wherever Divine mercy rescues a sinner, and places him or her in the Christian Church, whatever they are honoured to do for Christ is accompanied with such a Divine blessing to their own souls, that while they are blessing others they are deeply blessed in the work in which they are engaged. While this is true of the individual, it is also true of the Church at large. As an illustration of this, let me direct your minds to what God has done through the instrumentality of your honoured Society in Madagascar. What is God saying by what He has done there—not to your section of the Church only, but to every denomination of Christians in this country? If we look at the continent of Europe, what do we find is at the present moment the attitude of the Churches there? Why, simply this, that a cold intellectualism has taken the place of the simplicity of the Gospel. We find that in those Churches all warmth has departed, and all desire for the honour and glory of the Saviour has departed with it, and that "Ichabod" may be written on their walls. But what is God saying to Europe, and to every section of the Christian Church, through the labours of your Society in Madagascar? He is proclaiming, first, the sufficiency of His eternal Word for the salvation of men; He is asserting that after all He will only honour the simplicity of the Gospel; He is making known the fact that "the foolishness of preaching," accompanied by

the Divine energy of the Spirit, is enough to raise the world to the platform of the Church, and place it at once at the feet of the Redeemer. And, dear Christian friends, let me here say that I have found the greatest profit in my association with returned Missionaries and with Missionaries' wives; for I feel that every Missionary's wife is as much a Missionary as her husband, and is often more honoured by God in performing the work of the Church. It was but the other day that I had the honour of entertaining at my table one of these sisters, who had come from that country which has just been referred to by Dr. Brown in his prayer, the state of which makes the heart of the Church bleed; about which we can only say, "The Lord reigneth;" and which constrains us to lay it before the throne of grace, and there leave it. I asked this sister, who had been at work for some eighteen years among the Karens, how she accounted for the rapid progress of the Gospel there. She said she attributed it mainly to this fact, that every Karen who is converted to God feels that he or she is placed in the position of being a Missionary for Christ, and that to such an extent does this feeling prevail, that those who are not able to proclaim the Gospel of God by preaching, feel themselves bound in some other way to take the attitude of Missionaries. The intense interest of these people in the salvation of their children is also such as the Church at large might well take as an example. My friend said, that only a few days before she left the country, a poor Karen mother came to her weeping, and said, "Mother, I want you to pray with me for the salvation of my daughter; she is thirteen years of age, and has not yet found Christ." There is a lesson, Christian friends, which many of us might learn. If we have children who at thirteen years of age have not found Christ, we too might feel that the way for them to find Christ is through the prayers, the agonizing prayers, of their father and mother. I refer to this simply as an illustration of the maxim to which I referred. We may as a Church learn what God is doing, and requires us to do through the instrumentality which is at work in Madagascar, and in other sections of the Christian Church; we may learn to copy those who, simply rendering up their hearts to Christ, feel that their duty henceforward is not only to lead a life which shall honour Him, but to make His love and mercy and salvation known to others. Let us endeavour this morning to realize the great and gracious promise which we often have on our lips, in which Christ Himself said, "Wherever two or three are gathered together in my name, there am I in the midst of them." And if Christ is present even where two or three are met together, let us endeavour this morning, when so many of us are assembled with an earnest wish to extend the kingdom of Christ, and when we are in the enjoyment of that peace which "passeth all understanding," to feel in all our proceedings that Christ Himself is present with us. And, while we hear from your Secretary, and from subsequent speakers, facts which will encourage us, let us endeavour to show forth His praise; and when difficulties are made known, let us raise our hearts in prayer to the Redeemer, that He will be pleased to overcome all those difficulties, making them subservient to His glory and the spread of His kingdom. And, dear Christian friends, besides all this, let us remember that we ourselves are not our own, but are "bought with a price all price beyond," that we have nothing to call our own. Let us offer ourselves and all that we have on the altar of redeeming mercy, and let us feel to-day, that no greater honour can God give to man than that of employing him as an instrument in advancing His glory while he is on the earth, before receiving Him where—if, indeed, any such feeling can enter there—his only feeling of regret will be regret that he did so little for his Master's cause during his sojourn on earth. I will not detain you, my friends, any longer, but at once call on Dr. Tidman to read the Report. May the Divine guidance and blessing be with us throughout the Meeting, and make us feel, when we retire, that it has been good for us to be here.

Immediately after resuming his seat the Chairman again rose, and said he had to apologise for having stated that the Treasurer of the Society, Sir Culling Eardley, was gone to Spain.



He had now learnt that Sir Culling was detained in England by serious illness, and he was sure the Meeting would sympathize with him under that affliction.

The Report was read, on Dr. Tidman's behalf, by the Rev. H. Allon :—

THE Directors and friends of the Society are assembled to celebrate its Sixty-ninth Anniversary; and this fact is sufficient to remind us that its venerable Founders have passed away. The last survivor of those who actually co-operated in its formation—the Reverend Dr. BENNETT—died in December last, at the advanced age of eighty-eight. In 1795—the year in which the foundation of the Society was laid—our departed father commenced his ministry at Romsey. He entered on his office largely imbued with the missionary spirit and energy of his venerable tutor, Dr. BOGUE: with him and other fathers of the Society he was present at the sailing of the “Duff” from Spithead in 1796; and at the early age of thirty he was selected to preach the Annual Sermon of the Society at Surrey Chapel. And as the early life of our venerable friend was marked by strong practical attachment to the Society in the season of its weakness, so to the close of his prolonged ministry he evinced for it a devotion equally ardent and enduring, and never failed to render it his active and generous support, till compelled to retire from public life by advancing age and growing infirmities. In the first years of the Society he shared its heavy trials and bitter disappointments; but throughout the night of toil, long and dreary though it proved, he was found at his post; and he lived to witness, beyond his brightest hopes, the Sun of Righteousness arise upon the dark lands of heathenism with healing beneath his wings. Other men have laboured, and we enter into their labours: and while we cherish their humble and adoring trust in Christ, may we emulate their zeal and steadfastness in the extension of His Kingdom and the salvation of the world.

The number of the Society's Missionaries has been reduced during the year by the decease of the Rev. ALEXANDER CHISHOLM and the Rev. ALEXANDER THOMSON.

Mr. Chisholm had been laboriously engaged for nearly twenty years, first in the Samoan Islands, whence he removed to Tahiti, and afterwards to Raiatea; and in these several spheres he secured the respect and love of his fellow-labourers, and the warm attachment of the Native Churches. He returned to this country for the restoration of health, in 1860, and was subsequently employed in carrying through the press the third edition of the Tahitian Scriptures. But the disease under which he had previously laboured gained strength, and in the midst of his work he was called to his rest on the 29th of May last.

The decease of Mr. Thomson was marked by circumstances peculiarly affecting. He arrived in India only in the month of January last year, and proceeded to Cuddapah, there to acquire the Telooogo language, which he hoped to employ for the benefit of the people among whom he desired to spend a life of labour. But, unexpectedly, symptoms of consumption were speedily developed under the operation of an Indian climate: in the hope of receiving benefit from the change, he was removed to Bellary, but his strength rapidly declined, and he died on the 6th September ult.

These are the only cases of mortality among our Missionary Brethren; but three others have been called to suffer the loss of their beloved and devoted wives—in BERBICE, Mrs. Jansen and Mrs. Rain, and in SOUTH AFRICA, Mrs. Thomas, have been removed by death.

But although only *two* active agents have died, *five* others have been compelled, by utter failure of health, to retire from Missionary service; the total deduction, therefore, during the year has amounted to *seven*. The Directors are, however, happy that they have been enabled to supply this deficiency by an equal number added to the list of our agents, viz., the Rev. G. O. Newport, appointed to SOUTH INDIA; the Rev. S. P. Elliott to SOUTH AFRICA; and Revs. J. Sleigh, J. M. Mills, S. J. Whitmee, J. King, and Alexander Irvine, to different Islands in the SOUTH PACIFIC.

In the course of the present month, four additional Missionaries will proceed to MADAGASCAR—REV. Messrs. Kessler, Hartley, Briggs, and Pearse—and in the following month the Revs. R. J. Thomas and James Williamson, with Dr. Dudgeon, will embark for CHINA. In the course of the summer, two new labourers will also proceed to JAMAICA, and at least two more to BRITISH INDIA.

The number of the Society's STUDENTS, when these deductions have been made, will amount to *Forty*; and the Directors are receiving overtures of service from devoted Christian young men, some of whom they hope to accept before the commencement of next session.

The following is the FINANCIAL STATEMENT for the year:—

INCOME, 1862-3.	
FOR ORDINARY PURPOSES.	
Subscriptions, Donations, and Collections . . . . .	£43,070 19 5
Legacies . . . . .	3,903 6 0
Fund for Widows and Orphans, and Superannuated Missionaries . . . . .	2,879 0 11
Australia and Foreign Auxiliaries . . . . .	1,281 19 4
Dividends . . . . .	1,035 10 11
	52,170 16 7
FOR SPECIAL OBJECTS.	
For the Extension of Missions in India . . . . .	838 10 5
Ditto Ditto China . . . . .	1,006 19 3
For the Support and Extension of the Madagascar Mission . . . . .	2,377 14 4
For the Erection of Memorial Churches in Madagascar . . . . .	8,680 4 2
Contributions at Missionary Stations . . . . .	16,850 8 11
	£81,924 13 8
Total . . . . .	
EXPENDITURE.	
Payments by the Treasurer . . . . .	£62,966 5 9
Raised and Appropriated at the Mission Stations . . . . .	15,735 17 9
	£78,702 3 6

From the foregoing statement, if compared with that of last year, it will be seen that the several items in the ordinary income of the Society fall below those of 1861-62. Subscriptions, Donations, and Collections are less by £3404 5s. 11d., and Legacies (always variable), by £2037 5s. 6d. The Fund for Widows and Orphans, and superannuated Missionaries, is also £485 2s. less than last year; and the receipts from Australia and Foreign Auxiliaries fall short by £1051 6s. 6d. But, on the other hand, the Contributions from the Missionary Stations exceed those of 1861-62 by £1787 10s. 5d. For the Erection of Memorial Churches in Madagascar, there have been *received* £8680 4s. 2d.; making the total receipts for the year £81,924 13s. 8d., which exceed those of last year by £2348 8s. 6d.

It is with more regret than surprise that the Directors have thus to report that the *ordinary* receipts of the Society, *exclusive of Legacies*, have fallen short of those of the preceding year by £5000. But in presenting a deficiency, the Society suffers in common with all kindred institutions, and, it is almost superfluous to remark, from a common cause. That great and wide-spread calamity which has befallen our industrious countrymen in the manufacturing districts of the North, has awakened the deepest sympathy of the nation, and presented irresistible claims on the liberality of all classes. Did the deficiency in the funds of religious institutions arise from the coldness or alienation of friends, we should most

bitterly bewail the fact ; but since it must be attributed to the pressure of claims that could not and ought not to be neglected, although we may regret, we must not complain that our funds have somewhat suffered.

The number of the Society's MISSIONARIES now actually in the field, *exclusive of those about to leave England*, is, ONE HUNDRED AND SEVENTY. They are divided among the several spheres of the Society's operations, as follows : In Polynesia, Twenty-eight ; West Indies, Twenty-one ; South Africa, Thirty-eight ; China, Seventeen ; India, Sixty ; and Madagascar, Six.

#### POLYNESIA.

Among the various fields of modern Missionary enterprise none have demanded from the Church more heroic proofs of courage, faith, and patience, than the Isles of the Pacific ; but from no other sphere have her toils and sacrifices been rewarded with brighter and purer gems to adorn the diadem of the Redeemer. In no section of our globe does human nature stand forth so hideous and so hateful—controlled by passions more ferocious and loathsome ; and yet, from the savages, the murderers, and cannibals of Polynesia, thousands who have entered heaven, and thousands more bound heavenward, are blending their hearts and voices in the grateful and triumphant song : “ Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father ; to Him be glory and dominion for ever and ever. Amen.”

From *all those Islands in which the earlier efforts of the Society were made*, the Missionary Ship on her last voyage returned with good tidings. The very vestiges of idolatry have passed into oblivion, intestine wars have ceased, and the Islander who aforesaid never walked abroad without the weapons of attack and defence, now sits beneath his vine and his fig tree, none making him afraid. The Word of God in the language of the people is revered and loved ; the Sabbath is hallowed ; Congregations crowd the sanctuaries ; and the Churches, walking in the fear of the Lord and the comfort of the Holy Ghost, are multiplied.

In those Islands of Western Polynesia, in which our Missionaries *entered upon their labours more recently*, the measure of success, though limited, already exceeds the expectations of the labourers, while it opens before them prospects of wide extent and richest promise.

But there are many Islands, large and populous, still enveloped in unbroken darkness, and full of the habitations of cruelty. To some of these the “ John Williams ” lately carried Native Teachers from the East—men who hazarded their lives for the sake of the Lord Jesus ; but from the latest intelligence we learn that nearly all these Christian heroes have fallen victims, not to the ferocity of the heathen, but to the deadly character of the climate. The hope may, however, be cherished that, by employing Teachers from Islands in the same latitude, these sad disasters may hereafter be prevented, and that the Native Missionary of the West may breathe harmless the pestilential air, and bear the light of life to the multitudes who still sit in the region of the shadow of death.

The last Report contained a deeply interesting narrative of the blessed change in the spirit and character of the natives of SAVAGE ISLAND, effected by God through the agency of *Samoan Evangelists*, who had, at the peril of their lives, conveyed to the barbarous people the glad tidings of the Gospel. An encouraging letter was also inserted from the REV. W. G. LAWES, the first European Missionary who had settled on those distant shores. A second communication has since been received from our Brother, confirming, and more than confirming, his first impressions.

“ The more we see and know of the people,” writes Mr. Lawes, “ the more we are convinced that God has been working mightily in their midst. That they were distinguished

in former times for their savage cruelty there can be no doubt, and that they are now no less distinguished for their zeal in the cause of God is equally evident.

“Terrible, indeed, must they have looked, with their long hair held between their teeth, their eyes starting from their sockets, and their hands full of spears and clubs. The weapons with which they carried on their wars were a club in one hand, a bundle of ten spears under the arm, and a bag of large stones round the neck. They were continually at war among themselves. Of the young men in my Teachers’ class, many have stained their hands in blood, and all have witnessed scenes of bloodshed and cruelty.

“But, thank God, the darkness has in great part passed away, and the glorious light of the Gospel has shone in many hearts. The overthrow of heathenism has been complete. When we came, seven or eight only were heathens; but these have since renounced heathenism, and there is not now a professed heathen on the island.

“This work has been accomplished chiefly by the agency of Samoan Teachers. Surely, God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence.’

“The way was thus prepared for us; the time was fully come for a European Missionary; the people were expecting one, and had he not come the cause must have suffered greatly in consequence. The people had just enough light to want more, just enough knowledge to thirst for more.

“You will be glad to know that I can now preach extempore, so as to be understood by the natives. I read my first sermon after we had been here nine weeks, and preached my first, seven months after we landed. I have conversed individually with 260 candidates for Church-fellowship. This I find a very profitable exercise, as it helps me greatly in the acquisition of the language, besides giving me an insight into the workings of the native mind. From the first month I have met every week a class of sixteen young men; eight of these have been appointed Assistant Teachers, to preach at the small Out-stations at the week-day services. These young men are very quick and intelligent, and will make good preachers when they get more knowledge. Several greatly desire to go to dark lands as teachers of that Word which they have been taught to love.”

The REV. W. WYAT GILL, of Mangaia, accompanied the Missionary Ship on her last visit to Sydney. In the course of the voyage Mr. Gill gladly availed himself of the rare opportunity of making a personal inspection of the PENRHYN ISLANDS, to which the Gospel was introduced by our Brethren from Rarotonga about twelve years since. Before that period the inhabitants of these isolated spots were, in common with the natives of other islands, heathen savages; now, through the instructions of *Native Evangelists*, they have been brought to know and love the Gospel; and such progress has been made in the arts of civilization that, at one of these islands, Mr. Gill found the people better clothed and occupying more substantial and commodious houses than at any other Mission Station with which he was acquainted.

Under date, Sydney, 16th July, ult., our friend gives an account of his interesting visit to this group, from which the following passage is selected:—

“Just before sunset on the 14th April, we sighted Rakaanga, and next morning we were abreast of the lagoon and the village, which at once strikes the eye of the voyager.

“Soon after landing, the Church and Class-members came in procession and deposited each his offering of a cocoa-nut or a piece of ‘puraka,’ as a token of welcome, and shook hands; the school children then came singing hymns of welcome. At my desire we adjourned to the chapel; in a few minutes it was full—400 persons must have been present. The building has two roofs, supported by three pillars, the centre one being a solid log of rosewood; the pulpit is unique, being ornamented with pieces of mother-of-pearl shell (obtained on the lagoon) and let into the wood; the clerk’s desk is, in fact, a second low pulpit, supported by turned pillars of cocoa-nut wood, which gives it a decidedly European appearance. I preached to them from 1 Thess. ii. 19, 20; they listened very attentively to the first discourse they had heard from a white Missionary, many of them writing down the heads of the discourse on slates. The singing was indeed more *loud* than *sweet*, but then there was a heartiness about it. When the service was concluded I examined the children in their reading, and was surprised at their fluency. Tairi assured me that the greater part

of the people, adults and children, can read well; but in regard to writing and arithmetic they were at a great disadvantage for want of slates; nevertheless, a good many can write, having made the best use of the slates they have purchased from time to time of foreigners.

“ In the afternoon we sailed for Manihiki, which is only thirty miles distant. The population of Manihiki is 458; number of Church-members, 131; Class-members, 38. Here, as at Rakaanga, the Church and Class-members, as well as the school children, came to make their offerings of cocoa-nuts—they literally have nothing else to give to the Missionary Ship—and to shake hands with their visitors. I was much struck with the large proportion of children; they appear to be increasing in number; no appearance of disease; all seemed healthy and cheerful.”

Thus it is seen that, on these and other islets which bestud that world of waters, too insignificant to attract the visits of the mariner, and too minute to deserve the notice of the geographer, the Missionary is welcomed by the plunderers and murderers of former days, with whom he rejoices to hold fellowship as Brethren in Christ, elevated by the power of truth to the advantages of civilization and knowledge; with these earthly blessings heightened and sanctified by the blessings of salvation and the hope of immortality. To ascribe this wondrous transformation to human agency would be no less irrational than impious. “ Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth’s sake.”

The progress of the Society’s Polynesian Missions supplies the clearest and most impressive evidence both of the *necessity* of native agents and the *value* of their labours. They are the intrepid and fearless pioneers of the *white* teacher, facing dangers which to him would prove fatal, and preparing the blood-thirsty heathen savage to give him welcome and honour as the messenger of Christ. But, on the other hand, the European agent is no less essential in carrying out the great enterprise, by selecting for the work of the ministry converts of tried Christian character and mental capacity, and by placing them under such a course of mental and moral training, combined with biblical and theological study, as is requisite to qualify them to become pastors and teachers of the native Churches, and Missionaries of Christ to the unenlightened heathen. The friends of the Society will therefore be gratified with the number of native Students in the several Institutions in Eastern Polynesia:—

On the Island of Tahaa (Society Group), under the superintendence of Rev.	
J. L. Green	26 Students.
On the Island of Rarotonga (Hervey Group), under the superintendence of	
Rev. E. R. W. Krause	19 „
On the Island of Upolu (Samoan Group), under the superintendence of Rev.	
H. Nisbet	88 „
Total	<u>133</u>

Twelve of the Students in the Institution at TAHAA are natives of TAHITI, who will, on the completion of their course, return to that island and become ministers and evangelists among their *Protestant* countrymen; and the value of such a provision for the Tahitian Churches cannot be over estimated.

The free-will offerings of the Polynesian Christians, for the support of their own Churches and the extension of the Gospel, are strikingly illustrative of the worth and power of their principles. From the peculiar nature of these offerings (being, from the absence of money, partly in native produce), and from the remoteness of their position and infrequency of intercourse, the returns of contributions are unavoidably irregular; but, exclusive of the support they afford to upwards of two hundred native teachers, the *average* amount of their Missionary offerings is £2000 per annum. Surely such a sum, estimated in proportion to the limited resources of the givers, supplies a practical lesson, not only to the Churches of Great Britain, but to the Churches throughout Christendom.

## THE WEST INDIES.

The Colony of BRITISH GUIANA and the Island of JAMAICA, to which the labours of the Society are restricted, have suffered severely from continued drought, followed by excessive rains; and their commercial interests have also been very injuriously affected by the civil war in America. But, notwithstanding, the contributions of the Churches generally have suffered but slight diminution, while in some instances they have increased. The REV. E. A. WALLBRIDGE, of George Town, DEMERARA, who, after a short visit to England, returned to the Colony in November last, gives an encouraging report of his Station at the close of the year:—

“Enclosed,” he says, “are my accounts for 1862, from which you will see that the total income of this Station was £672 6s.

“On leaving Demerara in April last, to spend a few months in my native land, I left instructions with my people respecting the work required in the way of repairs, &c., and expressed an earnest desire that it should be not only *done*, but *paid for* before my return; and it is peculiarly gratifying to me that my wishes in both respects have been accomplished by the flock under my pastoral charge. It warrants confidence in their expressions of love for the cause of Christ, and of affection towards myself, when they are thus accompanied by substantial proofs of their reality.

“This prosperity has not been financial only; for during the year there have been thirty-seven additions to the Church, reduced by deaths, removals, and exclusions, to a net increase of twenty-eight; making the number now on the list of Church-members 483.

“Besides the regular preaching of the Gospel, the various subordinate agencies in connection with the Station, the Sabbath and Day Schools, tract distribution, weekly cottage meetings, &c., have been in active operation, and not without beneficial results, though we still long for those larger measures of blessing which have been vouchsafed in some parts of the Lord’s vineyard.”

The REV. R. RICARDS, also, of New Amsterdam, BERBICE, gives a report of the year, which is replete with encouragement.

The number of the Society’s Stations in BRITISH GUIANA is *Twenty-four*, and, with very few exceptions, they may be faithfully described as prosperous. Our Missionaries are, however, subject to a great disadvantage in the support of their Schools. The salaries paid by the Government to its Teachers are much higher than it is possible for self-supported Churches to raise; hence, many who have been trained by our Missionaries have been enticed to other service.

The religious revival by which the Churches of JAMAICA were visited in the autumn of 1861 and the early part of last year, may now be estimated by its actual results; and although, as in all such visitations, there were many things to lament and condemn, and although numbers, influenced only by the general excitement of the hour, have grown cold and careless, yet our Missionaries deliberately regard it as the work of God, and rejoice in the showers of blessings He then poured out upon their Churches, from which they are now gathering much precious fruit.

The REV. WILLIAM ALLOWAY, of Ridgmount, on the 22nd of January, writes as follows:—

“I am again permitted to forward the Annual Report of this Station, and, in doing so, am happy in having to testify to the continuance of that gracious influence among us with which we were so richly blessed two years ago. During the period now under review God has been with us. We have seen His goings in the sanctuary. The Church has been edified, and, walking in the fear of the Lord and in the comfort of the Holy Ghost, has been multiplied.

“The attendance on the means of grace, both here and in the surrounding villages, has been, throughout the year, most encouraging.

“Three new chapels have been opened for public worship (two of them during last year), and the contributions to this special object have been well sustained.

“A few weeks since, we laid the foundation stone of another village chapel, at *Richmond*, a district in which preaching was commenced in 1838. The Meeting-house then built has been several times enlarged, but it is still too small, and, as the people say, ‘only fit for slavery time.’ At a meeting called there for the purpose of considering what sort of chapel we should build, and how the money required was to be obtained, we had not a great deal of speaking, but it was to the point and effective. We have two deacons in that locality; one of them, Henry Ball, an aged African, brought to this island during the dark and cruel reign of slavery; and the other a young man, brought up in the Mission School here. Having introduced the business which had brought us together, I called upon my venerable friend to address the meeting, which he did as follows:—‘My dear children,—This chapel we want to build; it no for *me*—me gone; it for *you*, and for your children to the third and fourth generation, and more. Minister, can please set me and my wife, Maria Ball, down in your book for *three pounds*.’ The junior deacon followed his example, and before the meeting closed £50 had been promised. A few days afterwards Henry Ball brought me his £3, requesting me to take it lest, in case of his death, there should be any failure in the fulfilment of his promise. He not only did ‘*what he could*,’ but he did it ‘*at once*.’

“For some months our Schools were almost closed, and our public collections fell off considerably, in consequence of the general prevalence of sickness and a great scarcity of provisions; but our Missionary meeting, held on the 30th of December, was, I think, the best we ever had, both as regards the attendance and the spirit that pervaded it. Our Missionary contributions for the year amounted to £65, including £10 towards building the Memorial Churches in Madagascar. The new year has opened cheerfully upon us, and we trust that, in answer to prayer, God will continue His loving kindness unto us—crown the year with His goodness—and cause it to be remembered by many as another of the years of the right hand of the Most High.”

The REV. T. H. CLARK, of Four Paths and Brixton Hill, in the Parish of Clarendon, was, together with his excellent wife, visited during the last year with severe and dangerous illness; but God had mercy on him, and on the flock under his care, and has brought him up again from the brink of the grave. This special deliverance he devoutly acknowledges in his Annual Report, and proceeds to give the following particulars relative to his labours:—

“The severe drought that long prevailed proved a great trial to our people. The cocoa-rot deprived them of whole fields of provision, on which they and their families depended for support, and compelled them to pledge the coming coffee crops, to obtain flour, rice, and other necessary articles for their support.

“An unusual amount of sickness, also, amongst the people, thinned for a time our congregations and seriously affected our Schools; still we have abundant cause for thankfulness that, notwithstanding all these difficulties, the services of the sanctuary have been regularly sustained and well attended, and that we have had so many tokens of the gracious presence of our Divine Master.

“The experience of the past year fully justifies all that I have previously said in reference to the late revival of religion. Indeed, I have not seen any reason to change or modify my opinion of that wonderful work, from the first day I witnessed it till now. The hand of God was too plainly seen to be denied; and the imperfections of man too strongly marked to be overlooked by the thoughtful and discriminating. As we calculated that many who cried Lord, Lord, would turn back when the excitement had passed away, so it has proved; but many still remain as monuments of Divine grace, and as evidences of the reality and power of that gracious work which God wrought amongst us.”

The number of Church-members at Mr. Clark’s three Stations is 360, and that of inquirers (persons seriously concerned about their spiritual interests), 365. And at each of these Stations there is, as he observes, “a good Day School and Sabbath School in steady operation.”

#### SOUTH AFRICA.

The Mission Stations throughout South Africa have, in common with the entire population, suffered severely from long-continued drought, which has involved the failure of crop?

and the loss of cattle; yet, on the other hand, they have shared in the advantages arising from the peaceful state of the Colony, and from the decisive indications it presents of advancing civilization and prosperity.

The members of the Society are acquainted with the honourable position attained by most of the Mission Churches within the Cape Colony, of supporting their own pastors; and the Directors are happy to report that hitherto there has been no failure in their engagements; but, on the contrary, that in most cases the income raised by the people exceeds that previously insured by the Society.

It scarcely needs, however, to be observed that, in a state of transition from dependence on foreign aid to that of Christian self-sustentation, many individuals will be slow to learn their duty, and slower still to practise it; and hence that inconvenience and disappointment will for a time befall both the Churches and their Pastors. But similar difficulties are common to our own country, and to all countries where the ordinance of Christ is honoured, and the example of the primitive Churches is made the model of duty; and as personal religion advances, these difficulties will gradually disappear.

By the successful exertions toward self-support of the Churches both of South Africa and the West Indies, the funds of the Society have been in the same proportion relieved; and the Directors have been enabled to multiply its agents and extend its operations among the hundreds of millions of the East; and surely a stronger and nobler motive to the discharge of Christian duty none can enjoy, than those who have thus co-operated in saving perishing souls and extending the kingdom of the Redeemer.

But several of the South African Churches are for the present unable to make adequate provision for their Ministers, and in all such cases the Directors have cheerfully supplied the deficiency. They also most readily render to them assistance in the education of their children, and other nameless ways; and should they at any time be overtaken by those vicissitudes and afflictions which are common to all, and beyond human foresight and control, the Directors will promptly render the sufferers the practical proofs of their sympathy and affection, remembering that these Churches are the *children of the Society*, and their Pastors the *faithful and laborious Missionaries* of its former years.

And the *present* is a season in which the African Churches require from the Society the exercise of a generous sympathy. The following communication, from the Rev. D. HELM, of CALEDON, will show the intensity of the distress which his people have suffered, and the silent self-denial with which they have endured it.

“As you will perceive by the Report,” writes Mr. H., “we have in the past year been brought very low by the severe and long-continued drought. Our people have suffered very severely from its effects; some have sustained heavy losses, and all have suffered more or less from the general scarcity of food. Many families, I believe, during the winter months, subsisted on a single meal a day, and that not a full one, and consisting often of such natural food as they could collect; while others had to contract debts to keep them from starving.”

The distress described in the foregoing Report has been to a great degree universal; but, notwithstanding these afflictive visitations, the internal experience of the Churches has presented a happy contrast to their outward adversity. The Report of the extensive district of KAT RIVER affords an illustration.

“During the past year,” writes the Rev. James Read, “there was an interesting religious revival at the various hamlets of which the Kat River is composed. Many who had long sat under the preaching of the Gospel, were led to inquire the way of reconciliation with God, to repent of their sins, and to lay hold of Christ by a living faith as the all-sufficient Saviour; while many young persons, both male and female, were led to give themselves to Christ. Altogether about forty have been added to the Church, while there are still many who are seriously disposed and are now under religious instruction.”



The observations already made in relation to the self-sustentation of the South African Churches, are, it should be observed, exclusively applicable to those located *within the Colonial boundary*; the Missions on the Kaffir frontier, and among the Bechuanas and other tribes beyond the Orange River, are mainly dependent on the funds of the Society. Nevertheless, in the support of that Gospel which has raised them from barbarism to the dignity and blessedness of Christians, they do what they can; and the riches of their liberality, when contrasted with the depths of their poverty, must excite our admiration.

Of the KURUMAN Mission, the REV. ROBERT MOFFAT and the REV. WILLIAM ASHTON, write as follows.

Under date October 31st, Mr. Ashton gives an affecting statement of the deplorable condition of the country and the people, from continued want of rain:—

“The country here and all around us is in a wretched condition. There is great scarcity of food both for man and beast. Instead of rain we have late frosts, which have greatly damaged the present growing crops on the Station, which were watered by irrigation; the people generally in the country, though they have picked the ground and sown the seed, have not the least prospect of reaping anything for their trouble, for the ground is so dry the seed has not sprung. Last year was also very dry, and if we are not blessed soon with rain, the hunger and suffering of the people will be fearful. Even now there is great distress in the country for want of the bread that perisheth; but I trust that our relief is near at hand, for we have had clouds, we have heard the thunder and seen the lightning, and even felt a few drops of the longed-for rain; may God hear our prayers, and in His mercy to suffering humanity grant that they may be the foretaste of a plentiful rain. At present the sky is clear again, the wind hot, the ground parched, the grass dry and nearly all consumed, and consequently the people languid and low-spirited.”

The Rev. Robert Moffat, writing at the close of the year, confirms this affecting statement:—

“The past season,” he observes, “has been one of severe and universal drought, and consequently intensely hot; food of every description, as well as that obtained from the wilds, exceedingly scarce, and the latter, from its unwholesome nature, sometimes causing disease and death. Near the sea-coast on the south, to the Zambesi, fountains, streams, and pools have been dried up where anything like scarcity of water was never before heard of. Cattle of all descriptions died everywhere from sheer poverty, and the losses of draught oxen to travellers, hunters, and traders, have been very severe.”

But our friend closes his letter with the joyful announcement that the Father of mercies had heard the prayers of His children, and poured down a plentiful rain upon the thirsty earth, which had already transformed the face of nature, and filled the hearts of suffering thousands with joy and thankfulness.

“Within these ten days,” Mr. Moffat adds, “rains have fallen very copiously throughout the country, which has already made the face of nature look gay, and dispelled the gloomy forebodings felt by all. Rain was specially prayed for during many previous weeks.”

With regard to the state of the Kuruman Station generally, Mr. Ashton writes:—

“We have very good congregations; we had an early Prayer Meeting every morning during the first week in the year. They were very well attended, and we hope for good as the result.”

Mr. Moffat writes also in the same cheerful spirit:—

“In the month of September,” he says, “I forwarded a sketch of a visit to four Out-stations near the Long Mountains, the state of which, as you would see, with the exception of the schools, made a very favourable impression on my mind. These places will soon be visited again by my fellow-labourer, Mr. Ashton, when we hope to be able to report progress.”

“The Batlaru Out-stations continue to be visited by one of us every alternate Sabbath,

where we witness with pleasure the marked increase of numbers who attend the preached Gospel. The schools, which for a while suffered in common with others during the drought, are again becoming well attended. At both Stations the people have built places for public service and schools; and, though they are not intended to stand very many years, they serve the purpose intended admirably well.

"The number of Church-members on this Station is . . . . .	80
"Ditto, among the Batlarus . . . . .	75
"Ditto, in Long Mountain District . . . . .	37
	<hr/>
"Making a total of . . . . .	192."
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The Directors have deeply sympathized with their venerable friends, Mr. and Mrs. Moffat, under the twofold loss with which it has pleased their heavenly Father to afflict them. Their eldest daughter, Mrs. Livingstone, and their eldest son, Mr. Robert Moffat, both in the vigour of life, died after a short illness, and within a few weeks of each other; the former leaving her husband and four children, and the latter a widow and four little ones, to mourn this solemn and most afflictive visitation of the Divine will.

#### MISSION TO THE MATEBELE.

The information received during the year from MESSRS. THOMAS and SYKES relative to the state and prospects of the MATEBELE Mission, is limited, but by no means discouraging. The aged chief MOSELEKATSE still lives, and still maintains his despotic and barbarous authority. Towards the Missionaries personally he manifests kindness, and professes to value highly their Christian efforts for the benefit of the people; but it may be apprehended that their positive success in the conversion of his subjects would awaken his displeasure, if not his vengeance. But from his extreme age and growing infirmities, his dark career cannot be greatly prolonged, and there is ground to hope that his son and successor is a man of milder nature, and more favourably disposed towards our Missionary Brethren. They are constrained, therefore, for the present to rest in the Lord, and wait patiently for Him; but, in the meantime, they are diligent and successful in the acquisition of the language, and in teaching and preaching the Gospel to those of the Matebele to whom they have access. Their latest communications, dated September 23rd, inform us that the increasing attention of their congregation, and their enlarged opportunities for itinerant labours, encourage the assurance, that although hitherto they have sown in tears, they will hereafter reap in joy.

"Notwithstanding great and painful discouragements," Mr. Thomas writes, "it cannot be said that our labour has been in vain, nor that we have fought as those that beat the air; for the Gospel light, however dimly, has begun to shine even in this dark place.

"Having been in the country for three years, and having addressed the same people every week during most of that time, how satisfactory and encouraging would it be to see even one converted! That longed-for and promised blessing has, however, hitherto been delayed. Nevertheless, the increase in the number of those who come together to hear the Word of God, and the improvement which is manifest in their manner of life and daily conversation, indicate a change of opinion, and a growing interest in the doctrine of the Cross. The average number of those who weekly attend Divine service is 150; but during the week we see and speak the Word to many others.

"One of the villages which we had been in the habit of visiting having been abandoned, and desirous of extending our operations for the benefit of some of the more distant population, we have just begun teaching at two other villages, and have been received and treated kindly at both. Having heard of my first visit to one of these, the King sent the chief man of the same with the present of an ox, ordering him to tell me, as a token of his friendship, that he was very thankful for my diligence in teaching his people the Word of God, that the whole of his country was before me, that I might teach wherever and whomsoever I pleased, and that he wished me all success.

"Though there are many grounds which may be assigned for this, yet we have no reason

to doubt the King's sincerity; and therefore we bless Him, who has the hearts of all in His hand, and can turn them as rivers of water, for so ordering things concerning us, that we may persevere in making known amongst the heathen the love of God which is in Christ Jesus our Lord."

In the month of June Mr. Thomas suffered the irreparable loss of his excellent wife, and is now left solitary in the deserts of Africa with two motherless infants. May our bereaved Brother find strength and consolation under his deep affliction, from the presence and sympathy of the Saviour, and the Divine succours of the Holy Spirit.

RENEWAL OF THE MISSION TO THE MAKOLOLO.

Our intrepid and devoted Missionaries, MESSRS. PRICE and MACKENZIE, have set their hearts on making a renewed attempt to establish a Mission among the native tribes on the north of the Zambesi. Some months since, they addressed a letter to the chief SEKELETU, making such a proposal, if he were desirous of receiving their labours, and was willing also to remove to a more healthy locality than Linyanti. To this communication they received from the chief the following reply:—

"To the Missionaries,

"I received your letter by Sebehwe, for which I am glad. If you come I shall rejoice very much. I, Sekeletu, wish to live with you; and if you come down to Mosioatunya (Victoria Falls) I shall attend to your wishes. And as to the country of which you speak, I like it, and we know that it is good, but we fear the Matebele. We *should* have dwelt there, but we are afraid; but if you come and tell me to go there, I shall go on your account. Seeing that all the tribes have teachers, it is I only who have none, while I also wish to have them. It is you who will be my shield against Moselekatse. And these are all my words.

"I am Sekeletu, son of Sebituane."

The real motive of the Chief in accepting the proposal of our Brethren is honestly avowed—self-advantage and protection against enemies. But the perfidy and cruelty of Sekeletu to the lamented HELMORE and his dying wife and children must not be forgotten; nor his brutality and rapacity in robbing their orphans as well as their protector, Mr. Price, of their travelling waggon and almost everything requisite for their return southward. Such a man, when placed many hundred miles beyond the borders of civilized society, it is difficult to trust; and the mutual hostility of the native tribes in that region, in connection with the prevalence of the slave trade, render the enterprise less hopeful and more perilous.

While, therefore, the Directors hold in admiration the self-devotedness of Messrs. Price and Mackenzie, and feel that they cannot appreciate too highly their courage and benevolence, they most earnestly hope that they will not take any steps for the removal of their wives and children, and their permanent settlement in that remote country, until they have learnt, by personal visitation, the real disposition both of the people and the Chief, and without ascertaining also, so far as may be practicable, the probable influence of the climate on their own lives and the lives of their families.

After the bitter disappointment, and the loss of life and property, attendant on the former effort, the Directors would feel that, without such precautions, their Missionaries would be chargeable, not only with indiscretion, but with rashness; and in these views they are strengthened by the entire concurrence of their judicious and veteran friend, Robert Moffat.

CHINA.

The agents of the Society occupy Stations in HONG-KONG, CANTON, AMOY, SHANGHAE, HANKOW, TIEN-TSIN, and PEKING; and, although they have had to encounter difficulties and discouragements from the enfeebled condition of the Imperial Government, and from

the warlike measures of the Taeping Insurgents, yet these have been greatly exceeded by their gradual progress and direct success.

In the Colony of HONG KONG, Dr. Legge, with the Native Pastor Tsun Sheen, and several other Chinese assistants, have prosecuted their several departments of labour with cheering tokens of the Divine approval. In reviewing the Mission for the year 1862, Dr. L. writes:—

“Our public services during the year amounted to 560; 390 in Chinese, and 170 in English. Our two new chapels will be ready in the course of three months, and there will then be two or three hundred additional services in the coming year to be provided for. The Chinese communicants at present are 73—45 males, and 28 females. In the faith and practice of many of them I have much satisfaction; they are all, I hope, growing in grace and knowledge.

“The baptism of eight Chinese prisoners in the gaol is a cheering and remarkable fact. For many years we have conducted a service on the Lord’s day with the prisoners, amounting generally to more than two hundred individuals. Up to the end of 1861 only two of them had received the Word gladly and been baptized. In that year one of them, Le A-Hing, was received as a convert. He manifested much quickness of understanding and earnestness of zeal, and to him, under God, was mainly owing our greater success in the past year. Both he and the other who preceded him are now gone, having died of cholera within a few hours of each other, in the month of October. The death of the one was so sudden that I did not see him, but A-hing sent for me early in the morning of the 25th of that month, and while it was yet dark I stood by his bed. ‘I am sorry,’ I said, ‘to find you in such suffering.’ He replied, ‘Pastor, be of good cheer, I am relying on Christ, and through Him look on death as going home.’ In the afternoon I saw him again within an hour of his death. Several of the other converts had followed me to the sick ward, and seeing him in great pain and exhaustion, began to weep. ‘Tell the Brethren,’ he said, ‘not to mourn. Why should we weep? We should all give glory to God. I am escaping from sin and chains to heaven. Jesus is with me. Tell them not to weep, but to rejoice. Tell them to pray for God’s help that they may walk consistently, and glorify the Saviour here in the prison.’ The poor dying man’s words and deportment were a fine testimony to the grace and power of the Gospel. I never felt more strongly how the human race may become one in Christ Jesus. He raises from the deepest gulf of pollution, and gathers the outcasts of humanity into His fold. *In Him* shall all the families of the earth be blessed.”

#### CANTON.

In this large city the REVS. JOHN CHALMERS and F. S. TURNER have laboured throughout the year, and they thus report their operations:—

“During the past year three male members have been added to our number by baptism, and one male and two females have joined us from Hong-Kong; but the present number is only twenty-one.

“The most encouraging event which has occurred during the year is connected with a Native Christian brother who died. The name of this good man was Chung Yeung t’ing, and his native village, about 25 miles north of Canton, bears the same name. It is, however, only a part of a market town, better known as San Kaai (New Street). We had heard from colporteurs once and again of a feeling in favour of Christianity at San Kaai, and it became very desirable that some of us should visit the place. Accordingly Mr. Chalmers went in the beginning of December, and spent part of two days there. The testimony of the colporteurs was found fully verified; and moreover it appeared that Chung, our brother lately deceased, had been the chief instrument employed to bring about the happy state of things. His father, who had come to Canton to attend his funeral, was overjoyed to see the minister who had prayed over the grave of his son; and when asked if he had made up his mind to follow his son’s example, he readily answered ‘Yes;’ but added that he was an old man, and could not live long, and his fear was, that at such a distance from Canton he could not have Christian burial. He seemed greatly relieved when it was explained to him that such services, though becoming, were by no means essential; and, besides, that any Christian Brother might officiate at his burial in the absence of a minister.

“This old man and his wife, their daughter, daughter-in-law (Yeung t’ing’s wife), several grandchildren, and other near relatives, to the number of thirteen, were soon collected

together, and all readily professed their desire to become Christians. It was also gratifying to find their fellow villagers invariably respectful and attentive to the preaching of the Gospel."

AMOY.

In this city and the adjacent district our Missionary Brethren, MESSRS. ALEXANDER and JOHN STRONACH and W. K. LEA, have pursued their wonted labours with untiring diligence and zeal, and the blessing of their Divine Master has largely attended their efforts.

"We mentioned in our last," they write, "that the Native Church under our care had been divided into two parts, and we have now the pleasure to state that the utmost harmony continues to prevail between them.

"Besides the large numbers who attend Kwan a lai Chapel, and all the Church-members who there monthly celebrate the Lord's Supper together, it is cheering to see T'ai san Chapel as crowded as it used to be when the whole Church assembled in it.

"We feel deeply thankful also that the Church-members generally appear to be 'growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.'

"The utmost care is taken in the reception of converts. Each Tuesday and Thursday afternoon we hold meetings for the examination and the instruction of male applicants for admission into the Church, and we meet the female applicants also every Friday.

"The total number of adult Christians under the pastoral care of your agents at this Mission is 300—194 men, and 106 women.

"The American Board of Missions of the Dutch Reformed Church have 239 Church-members under their care in Amoy, and 70 more at the Out-stations; in all, 309.

"The converts in connection with the English Presbyterian Board now number 110 persons.

"Thus it appears that at this Station, including its various Out-stations, the converts from the heathen, in connection with the three Missionary Societies who have agents labouring here, now number in all 719 adults.

"The Native Christians contribute pretty largely towards the support of destitute widows, and such as are in distress among the Church-members; they pay all the expenses connected with Hai Ch'ung Station, and they assist liberally in aid of the Schools."

SHANGHAE.

This populous commercial city has throughout the year been, as heretofore, the great prize for which the Imperialists and Insurgents have continued to contend. By the aid of British and French Auxiliaries the authority of the former is still maintained, but the conflict has involved the most fearful suffering to the inhabitants of the surrounding country. Such dark scenes of violence and bloodshed cannot but be obstructive and disastrous to Missionary objects; nevertheless, our Brethren in Shanghae are able to give, on the whole, an encouraging report of their sphere of labour:—

"Our Missionary work, in consequence of the disturbed state of the country, has been confined principally to Shanghae and its immediate neighbourhood, and, as you will perceive by this report, it has been attended with gratifying results.

"In the city, in our large chapel, there is daily preaching, and Mr. Muirhead reports that there is, as compared with former years, no abatement in interest or numbers. It is situated in one of the most populous parts of the city, and its average daily attendance is consequently great.

"In our smaller chapel the attendance is less, as it is situated in a less frequented thoroughfare. The interest, however, which has been manifested by those who have listened there to the preaching of the Word, has been exceedingly gratifying.

"The total number of those received into the Church at Shanghae during the year has been seventy-eight. Of these thirty-five may be considered as members of the Church in the city, whilst the rest belong to the villages around, and attend as often as opportunity will permit.

"With regard to *Tsau-ka-Azah* and *Lieu-ka-hong*, very little has been done. The latter place during a great part of the year has been in the hands of the rebels, and consequently no systematic work could be carried on. The number of members at each of these stations

is *forty*. As the country has now been cleared by foreign troops, active measures will be taken to renew the work which at one time was progressing so favourably.

"At *T'say-so* little has been done since its destruction by the Tacpings. The place suffered so severely at their hands, that the inhabitants were long in returning. They are, however, beginning to build, and about two or three thousand are now in the place. The number of members there is *fourteen*.

"With reference to the CHINESE HOSPITAL, of which Dr. HENDERSON has charge, you will be pleased to learn that there the preaching of the Gospel has not been without effect. The daily average attendance is from seventy to eighty persons. Amongst these we find men of every grade, and from almost every province in the empire. The circumstances in which these men are placed induce them to listen favourably to the preacher of the Gospel."

The number of Converts in the city of Shanghai, and at the several country Stations, is 249.

#### HANKOW.

The REV. GRIFFITH JOHN and the REV. ROBERT WILSON are stationed in this important city, and from the latter the following brief but encouraging statement has been received:—

"It is now just a year since Mr. John arrived at Hankow, and opened our hall to the public for daily preaching; and since that time the work has been going on without interruption.

"We have now two Native Assistants. One is a Native of Nanking, who had been employed by Mr. John and myself as Teacher at Shanghai. He has been employed partly in the study with Mr. J., and partly in daily preaching. The other assistant, also a Native of Nanking, from whom comparatively little was expected as a preacher, is proving himself a most valuable man, and is evidently growing in godliness.

"Our preaching hall is opened to the public for four or five hours daily, during which time there are tolerably good congregations of attentive, with sometimes not a few inquiring listeners, representing, from time to time, most of the provinces of the empire. Not only those who attend the preaching, but also the people generally, are quiet, orderly, and civil.

"The favourable disposition manifested towards foreigners, has no doubt been encouraged by the feeling of security against rebel invasion, which their presence gives to the inhabitants of Hankow and the adjacent cities. In consequence of this feeling the town has undergone an immense change during the past year. The population has kept steadily increasing, and everything has gradually assumed an aspect of greater prosperity. Under these circumstances the work of preaching and book distribution has proceeded quietly and evenly.

The Native Church now numbers *twelve* members, all of whom, so far as we can judge, are really united to Christ. We regard it as one important object to make the members feel that on each rests a share of the responsibility of the admission of new members, and in all matters of discipline to train the candidate to self-government."

#### TIEN-TSIN.

This vast city, within a hundred miles of Peking, and "the Port of the capital," is occupied by the REV. JOSEPH EDKINS and the REV. JONATHAN LEES. "The population," says Mr. L. (himself a Lancashire man), "is equal to that of Manchester or Liverpool," and its comparative proximity to Peking imparts to it the strongest claims for an efficient Mission; and the encouraging aspect presented to our Brethren from the very commencement of their labours justifies the expectation that, with the Divine blessing, the word of the Lord will have free course and be glorified among the multitudinous population. In a letter dated at the commencement of the present year, Mr. Lees observes:—

"We have crowded congregations every day at the East Gate chapel and the chapels of the other two Missions are equally well attended. In fact, we are only limited in the number of our hearers by our inability to speak to them. We want *men*;—the field is white, but the labourers are few. It is the old tale. When shall we be able to exchange the language of entreaty for that of joyful thanksgiving? Perhaps the fact that, though only two short years have passed since the first Protestant Missionary came into this city, up wards of thirty Natives have renounced heathenism and been received into the fellowship of Christ's Church, may tempt some one to come and join us. Let us cease to talk so

much about the stolidity and indifference of the Chinese. This is only the deceptive way in which the Church has long tried to excuse her own neglect of these perishing millions. If they are really unconscious of their need, so much the louder is the call upon us. But oh, how often I wish some of my friends could see, as I have done, men stand an hour and a half, or two hours at a time, drinking in, with undiminished interest, fact after fact from the life of Jesus! They would not talk much afterwards about indifference;—they would go home to weep and to pray—to mourn their *own* indifference, and to pray with an earnestness which would bring down the blessing, that these listening crowds might become not ‘hearers only, but doers of the word.’”

PEKING.

In the last Report of the Society, the Directors had the gratification of stating that DR. LOCKHART had reached the capital, and that, through the kind services of the British Ambassador, he had opened a MISSIONARY HOSPITAL—an establishment for the sick and afflicted, in which Christian instruction might be given to the sufferers in connection with physical relief. Throughout the last year, our zealous and disinterested friend has prosecuted this twofold object with his characteristic energy. His benevolent and skilful labours have been eminently successful in restoring sight to the blind, and healing all manner of diseases; and afflicted thousands, restored to health and happiness, have regarded him as an angel of mercy, and blessed his name as their best benefactor and kindest friend.

In the beginning of 1862, Dr. Lockhart thus reported the commencement of his labours:—

“As soon as I went into my house and it was known that I would attend to any sick Chinese that applied to me, patients began to come for relief. One of the first, if not the first patient that applied, was a woman suffering severely from a deep-seated abscess in the palm of her hand. I told her that I could relieve her by opening the abscess. She said she would submit to anything that would relieve her extreme pain, and bravely endured my making a deep incision into the palm. She soon got well, and then came dressed in her best clothes with her children to thank me for aiding her.

“At first two or three patients only would come—then a dozen or more—then twenty or thirty would apply daily. Among my early patients there were a few successful cases, which no doubt had an influence in increasing the number of applicants.

“A man came for relief of a cough, and I noticed that one eye was closed. He said it had been closed for twenty-two years, in consequence of a burn in the face, and as the skin healed, the edges of the eyelids were glued together. After examining the state of the parts, I told him I thought the eye was safe, and that I could open his eyelids. He was much pleased at this, and I passed a probe at a little orifice through which the tears escaped, and, cutting over the edge of the lids, set the parts free, and then completed the opening to its proper size, when a good sound eye was exposed. The man was much delighted, and went off exclaiming that he had regained an eye.

“In consequence of these and other such like cases, the number of patients rapidly increased, until for many successive days I attended on an average to five, six, or seven hundred persons, a third of whom were women and children.

“People of all classes now resort to the hospital. Officers of all ranks and degrees come themselves and send their mothers, sisters, wives, children, and other relatives. Ladies and respectable women come in large numbers; merchants and shopkeepers, working people and villagers from a distance, and beggars in great variety, fill the courtyards. I shall not enter into the detail of cases already attended to, as I hope to draw up a longer report of the hospital on a future occasion. There were *registered* during the first three months individual cases amounting to 6815, but the number actually attended to was much larger.”

These benevolent labours have been, to the present time, unremittingly prosecuted, but the Report for the year has not yet arrived.

From the opening of the hospital, the medical operations of Dr. Lockhart have been accompanied by the daily labours of a Native Christian Evangelist, who has given oral instruction to the patients, and distributed portions of Scripture and suitable religious tracts, which have been received most gladly. These Christian efforts God has graciously

attended by His Spirit, and the REV. JOSEPH EDKINS, who visited Peking twice, for a month each time, during the past year, has forwarded a gratifying report of the result :—

“I came up here,” writes Mr. E., “at the end of December, and found that the preaching in the patients’ waiting-room has been duly conducted by the Tien-tsin convert, who was left here in the autumn. We have much reason to rejoice in the opening that a kind Providence has made for the Gospel in Peking. The waiting-room of the hospital contains about sixty, and it is filled in fine weather repeatedly by patients and their friends. During the time of waiting for their summons, the people sit listening to the Chinese preacher or myself, while we expound the Gospel, and urge on them the claims of Divine truth. We now begin to reap the fruit of these four or five months’ sowing. Several hearers soon began to ask for baptism. They were recommended to wait. I was glad to find, on returning, that some of these persons have had their knowledge extended and their experience deepened. After several conversations with them, they appeared to me proper subjects for baptism.

“We held a meeting on Saturday to consider this matter. There were three Tien-tsin converts and one from Shanghai present, with Dr. Lockhart and myself. Two candidates were examined, and in the opinion of the Native Brethren and our own they were adjudged suitable subjects for the Christian rite. Another, who could not be present, was also admitted on the testimony of the Native Preacher and my own.

“There are now four more applications for baptism, which have been for the present deferred. Great attention was manifested yesterday at the baptismal service. The result has been an increase in the number of those present at the evening meeting for prayer and exposition, both last night and this evening.

“You will desire, as we do, that a blessing may be poured out from on high upon this great city, and that the first drops having come on us, as we trust from heaven, a continuous shower may follow.”

Thus, within a year, and with limited opportunities of direct Christian teaching, God has graciously honoured our Brethren as the founders of the **FIRST PROTESTANT CHURCH IN THE CAPITAL OF CHINA**. May “the little one become a thousand, and the small one a strong nation ;” and may all restrictions from *Protestant* Missionaries be speedily removed, as they *have already been removed from the Catholic Missionaries of France* ; and a wide and effectual door be opened to our Brethren, not only in the Imperial city of Peking, but in the vast regions beyond it.

#### INDIA.

Although the difficulties to the diffusion of the Gospel in India perhaps exceed those of any other Pagan land, yet many formidable obstructions to Missionary labour existing in former times have well-nigh passed away. Native congregations will assemble and listen attentively to the word of life, not only from the lips of a European Sahib, but when spoken by one of themselves who has forsaken the gods of his country, and embraced the new faith. If questions are asked, it is rather in the spirit of inquiry than objection ; and when some haughty Brahmin, who seeks to silence the Christian teacher, is himself silenced, the people rejoice at his defeat. Among thousands and tens of thousands of the different nations of India, not only are the doctrines and facts of Christianity to a great extent understood, but its infinite superiority to every Hindoo system is admitted ; and, while they still adhere to the gods of their forefathers, and observe the customs of their people, they look forward to the day when the idols of India shall be utterly abolished, and the triumphs of Christianity become universal.

It is a most encouraging fact that, by the power of Divine grace, the additions to the Indian Churches are *annually increasing* ; and among the converts of the last year are several cases equally striking and instructive. A selection follows, and from these it will be seen that the natives who embrace the Gospel are not wholly restricted to the poor and the outcast, but that men of respectability and good social position, and Brahmins—the haughty



priests of India—are brought in lowly and grateful adoration to embrace the Lord Jesus as their Saviour.

An interesting case of conversion is found in the Report of the CUDDAPAH Mission, transmitted by the Rev. Edward Porter. The convert is a man of some property and influence in the circle to which he belongs.

The succeeding narrative is selected from the Report of the CALCUTTA Mission—it applies to a young Brahmin of the highest caste. It will be seen from this case, and it is only an illustration of all cases, that when the Hindoo youth is brought by the constraining power of Divine principles publicly to embrace Christianity, the sincerity of his faith is subjected to the hardest test that nature can endure. If he will become a Christian, he must, even in the infancy of his religious life, deny himself, take up his cross and follow Jesus; and if he love father or mother, wife or children, houses or lands, more than his Saviour, he cannot be His disciple.

“*Durga Doss Chatterjea*, one of our scholars, is, as his name indicates, a Kulin Brahmin. He belongs to a family of respectability and influence at Bhowanipore. His father, and all the members of his family, are Hindoos of the old school, rigid in the observance of the rites of their religion. As early as the middle of last year the mind of this youth was impressed with the glory of Christ, while reading in class the Gospel of Luke. The school not being a place where free inquiry could be safely made, he sought frequent private interviews with his teacher, and went regularly through a course of Bible reading with him. During the vacation in January, having no lessons to prepare for class, he gave increased attention to the study of God’s Word. He read it much *at home*, and his father, finding him with the book, snatched it from him, made repeated search for Christian works among his books, watched him closely, and threatened to send him to a government school out of the reach of Missionary influence. This threat he happily did not carry into execution, and after eight months of inquiry, when we were quite satisfied that the lad was sincere, and understood well the main doctrines of Christianity, he left his home and came to us.

“On the morning after his coming, his father and two others visited him, hoping to take him back with them. They remained two hours, plying him with arguments, entreaties, and threatenings; but he remained firm. His father, learning that he had not yet taken the Christian’s food, said, ‘If I see him eat of it with my own eyes, I shall then believe he is really going to be a Christian.’ As it was breakfast time, food was ordered in, and the youth ate of it before his heathen friends. At this they were astonished and enraged beyond measure. The poor old Brahmin began to curse the boy, saying, ‘You are no longer my son. Henceforth I count you as dead.’ To give solemnity to his curse, he broke a portion of his sacred thread, and called on the goddess Kali to smite the boy with death that very night. He stripped the lad of the clothes he stood in, took away the shoes he had on his feet, and departed, vowing never to see his face again; and he has kept his word.”

The Rev. W. Beynon, of BELGAUM has recently had the gratification of receiving into Church-fellowship three native converts, *Sanga*, *Bhemappa*, and his wife, *Callava*.

Additional instances of individual conversions no less striking have, through the Divine blessing, occurred at BENARES, CALCUTTA, and BANGALORE, which are thankfully recorded by our Missionaries in their several reports.

It is no uncommon thing for our countrymen in India to enlarge on the ignorance, weakness, and even the hypocrisy of native Christians: and that the influence of former Pagan habits often shade their character, their best and kindest friends would not deny; but who amongst their calumniators has embraced the Gospel on the same terms, and is able, like them, to say, “What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.”

But, while our Missionaries are thankful for numerous accessions to their Churches, they are no less encouraged by *the improved character* and general consistency of the Native Christians.

It is gratifying to learn from the reports of last year that, in connection with growing numbers and progressive improvement in the Native Churches, they evince also an increasing sense of the duty of supporting native Pastors and Evangelists. The Missionaries in CALCUTTA thus write :—

“The consistent walk, Christian liberality, growing zeal, and intelligent piety, of many members of the Church, have greatly comforted the hearts and gladdened the spirits of the pastors. The desire on their part to make the Church *entirely* self-supporting, is becoming stronger every day, and efforts are being made and prayers offered that the time may soon come when they shall be enabled to stand in their *own* strength.”

Testimony of the same character is borne also by our Brethren in TRAVANCORE. The Rev. James Duthie, of Nagercoil, writes :—

“We are encouraged to hope that God has great blessings in store for this people. He has given to many here the grace of prayer and supplication in an increased measure. The late special Prayer Meetings were better attended than any before, and I have never seen in any native congregation more solemnity of feeling and earnestness of spirit than pervaded these services this year. This we regard as an encouraging evidence of progress, the surest indication that the Gospel has taken deep hold of the minds of many; and we trust the day is not very remote when the Native Church, conscious of spiritual life within herself, will be able to maintain her ministers and teachers without foreign aid.”

In every sphere of Missionary effort the necessity of NATIVE AGENCY is self-evident, but to none does this apply with greater force than to India; and it is therefore one of the most hopeful signs of the times that, in that vast empire of Pagan darkness, the number of Native Evangelists suitably prepared for the work is constantly multiplying. Our Missionary Brethren, as will be seen from preceding statements, are deeply sensible of the value of these fellow-labourers; and it is with great satisfaction that the Directors have received the subjoined report from Messrs. HALL and ASHTON, of the MADRAS Institution, detailing their operations and success in this important department of labour :—

“For several years past we have been much cheered and aided by the labours of our converts—young men whom we once taught as heathen scholars in the Institution. While they have constantly laboured as teachers for their own support, and have also regularly preached the Gospel as they had opportunity, they have likewise diligently prosecuted a course of study to fit them for their great life-work. Besides a good general education in English and the vernaculars, which will fit them for availing themselves of the literature of both, they have studied with great care several treatises on the Evidences of Christianity, together with systematic Theology, latterly using the admirable work of the late Dr. Dick. They have moreover read a considerable portion of the Greek Testament, and we have also had a class in which they read sermons in Tamil written by themselves, which are criticised both by their fellow-students and their teacher. We feel, however, that the period has arrived when the class of students which we have had so long with us, and to which we have devoted much labour, should be broken up, and the students sent forth to give their whole time and energies to spreading the Gospel among their countrymen. At the close of the year we had *thirteen* young men thus trained, either already engaged in evangelistic work, or about to leave us with this great end in view. Of the future of these young men it would be premature to speak; but if by their works they show they are fit for the high position, all of them *may* in due time be ordained as Native Ministers.”

Our Missionaries in TRAVANCORE have diligently laboured for many years in the same important department, and they state that in the year 1861, they had the pleasure of sending out *ten* young men to engage in mission work, and last year *seven* more, all of whom will, we trust, prove useful and devoted helpers in the Mission.

The education of the youth of India is an essential department of Missionary effort, and the special value of these Schools will be evident when it is considered that more than half the pupils are from twelve to sixteen and eighteen years of age, and approaching nearer to manhood than European youths of a corresponding age. To this weighty consideration must

also be added the fact that in Mission Schools, and Mission Schools *only*, the Bible is taught and actually studied by all the scholars, whether Christians, Mohammedans, or Hindoos. This is not only avowed by the Missionaries and well understood by the parents, but it is universally proclaimed to be the primary object of Mission Schools to explain and recommend to the youthful mind the facts and doctrines of the Word of God.

The instructions are given through the medium both of the vernaculars and English. In the Presidential and other populous cities both are indispensable, but our Missionaries are careful to make the acquisition of English secondary to a correct acquaintance of the native language of the youths they instruct; and the Directors are happy to observe that a growing importance is most justly attached to this order of instruction.

“An important change,” observes Mr. Duthie, of Nagercoil, “in respect to the internal working and management of the Seminary has been made during the year. Formerly the studies were carried on chiefly through the medium of the English language; but the time having come when instructions may with advantage be given in the vernacular, it has been decided to discontinue English and substitute Tamil. Many books in the Tamil language, suitable as class books, already exist, the number of which is increasing year by year; and it seems, therefore, on all accounts best that young men preparing for Mission work should pursue their studies in the vernacular of their countrymen, among whom they will be sent to labour after the term of study has expired.”

Another beneficial alteration has also been introduced into Mission Schools. Heretofore it was thought that any attempt to obtain PAYMENT from the pupils, or rather from their parents, would not only be useless, but tantamount to the closing of the School. But these apprehensions have been disproved; fees have been established, and the number of pupils is undiminished. On this case, our Missionaries in MADRAS observe:—

“We have no hesitation in affirming that, since the introduction of the School fee, our pupils are more regular in their attendance and more eager to learn. The amount raised from fees in the Central Institution alone last year, was nearly £120, making an average of nearly £10 a month. The amount thus realized has enabled us to carry on the Institution more vigorously, and is in this respect very important to our work.”

In CALCUTTA, the number of Scholars being greater, the payments have amounted to £201 10s.; and in other Educational Institutions the results have been, in proportion to the number of the pupils, no less encouraging and beneficial.

The secluded habits of FEMALES throughout India, especially those of the higher classes, present an insuperable hindrance to the direct labours of Christian Missionaries. They can be approached solely through the medium of their own sex, and the intelligent, discreet, and zealous Missionary's wife is the most effective instrument that can be employed in their behalf. Even with these qualifications, it is very difficult for the female teacher to reach their ear, and still more difficult to obtain their attention. The Hindoo woman is naturally timid in the extreme, and not only very feeble in intellect, arising from long-continued neglect, but also indolent, and wanting every kind of stimulus for the acquisition of knowledge. But, hard as the task of instruction always is, it has been cheerfully attempted, and successfully carried out, by our Christian countrywomen in different parts of India.

Our Brethren in MADRAS inform us that at the beginning of last year a new School was opened expressly for *Caste Girls*, in one of the most crowded parts of Black Town.

The friends of the Society will be gratified to know that the system of *Zenana* visitation, commenced by the late lamented Mrs. Mullens in CALCUTTA, is still carried forward and extended by her daughters and female associates, who had the benefit of her example.

Hitherto we have heard of *Zenana* visitation chiefly in Calcutta, but we are happy to know also that in the *South* the same spirit animates the wives of some of our Brethren. Mrs. Sewell of Bangalore, though often amidst much personal weakness, prosecutes these labours of love with diligence and perseverance; and from her journal we learn that the

mothers of Hindoo families, and the mistresses of households, are but children of a larger growth, and need to be treated with great wisdom, forbearance, and affection; but these, sanctified by humble, earnest prayer, will never fail. We trust that we may shortly have a large increase of such labourers, and we shall confidently anticipate a rich reward.

But, while we heartily rejoice in these different forms of Christian benevolence, both for the young and the adult Hindoo females of high caste and social position, we are also thankful that the *Boarding Schools for Orphans and Outcasts* are sustained in undiminished strength and usefulness. In these Christian Homes and Seminaries, thousands of poor friendless female children, who would otherwise perish or become victims to vice, have found a secure asylum; and here, through the maternal care and Christian influence they have enjoyed, God has implanted in their hearts those Divine principles which have qualified them for the duties of Christian teachers, wives, and mothers, which they now discharge with eminent efficiency.

Time was when efforts to instruct and elevate the youth of India were regarded by our countrymen in power with dislike and disdain. For a British officer to preside at the Examination of a Mission School, or a British Governor to countenance and commend the labours of the Missionary, would have doomed him to the loss of caste among his fellows. And there is, doubtless, still a class, and a numerous class, of revilers in India. But, thank God, there are men of rank and influence who are helpers to the truth, and who animate the spirit and strengthen the hands of the Christian labourer by their countenance and support. At the last Examination of our Educational Institution at BANGALORE, Colonel Dobbie was President, and, at the close of the Meeting, gave utterance to his Christian thoughts and feelings to the following effect:—

“That even had he not previously intended to make a few remarks at the close of the examination, he should have been induced to do so, after what he had heard, in order to express the great satisfaction which he felt at the very thorough manner in which the scholars had apprehended the subjects to which their attention had been directed, as evinced by the readiness and correctness with which they had replied to the questions put to them. Especially was he gratified with the acquaintance which they had manifested with the Holy Scriptures.

The Governor of Madras, in his visit to the Rajah of Travancore last autumn, did not pass our Mission Station at Nagercoil, or deem the disinterested and devoted labourers he found there unworthy of his countenance. In the report of the year the Missionaries have this notice:—

“In October last, His Excellency Sir W. Denison, Governor of Madras, with Lady Denison and suite, passed through this Station on the occasion of his visit to Travancore, with whom we had the honour of a prolonged interview. His Excellency and Lady Denison received us most kindly, and heard with much interest our statements relative to the progress of the work of our Society in South Travancore. The distinguished party remained here one day, in the course of which they accompanied us to our large chapel, where an overflowing congregation had assembled, being attracted by the novelty of the occasion; for at no previous time, within the recollection of the people, had a governor of the Presidency visited this part of Travancore. The theological class was briefly examined in the chapel, after which, both His Excellency and Lady Denison addressed a few kind words to the assembly, expressive of the pleasure they felt at seeing so many desirous of Christian instruction, and anxious to improve the advantages placed within their reach by the labours of the missionaries.

#### STATISTICS OF INDIAN MISSIONS.

The Rev. Dr. Mullens, who rendered valuable service to the cause of Indian Missions in the year 1852, by an able pamphlet, containing statistics of the several departments of operation, was engaged during the past year in revising these tables, and thus ascertaining

the progress, both in labours and results, during this decennial period. The information which, with great labour, he obtained, has recently been published; and, from the *Comparative Summary*, with which it concludes, the following results are selected, under the several heads specified:—

	1852.	1862.	Increase.
MISSION STATIONS . . . . .	313	371	58
AGENTS.			
Foreign Missionaries (European and American) . . . . .	395	519	124
Native Missionaries (Ordained) . . . . .	48	140	92
Native Catechists and other Agents . . . . .	698	1365	667
CHURCHES, CHURCH MEMBERS, AND CONGREGATIONS.			
Native Churches . . . . .	331	1190	859
Communicants . . . . .	18,410	31,249	12,839
Native Christians . . . . .	112,491	153,816	41,325
EDUCATION.			
Schools—Vernacular and Anglo-Vernacular . . . . .	1473	1747	274
Scholars of both Classes . . . . .	62,066	67,989	5923
Girls' Day Schools . . . . .	347	371	24
Girls (Scholars) . . . . .	11,519	15,899	4380
Christian Boys . . . . .	2414	2720	306
Christian Girls . . . . .	2779	4098	1319
CONTRIBUTIONS.			
Local Contributions, chiefly European . . . . .	£33,500	£15,325	£11,825
Native Contributions average of last three years . . . . .			£13,000

This comparative Statement applies to India and Ceylon *only*. Dr. M., in his recent pamphlet, has added Burmah, but as this was not included in his Report of 1852, it is, for the sake of clearness, omitted here.

The results of the last ten years, brought out by these comparisons, demand adoring thankfulness to the God of all grace, and should inspire us with more ardent zeal for India, and higher expectations of her future prospects.

#### MADAGASCAR.

The distinguishing feature in the Society's last Report was the re-opening of Madagascar to the Missionaries of Christ, and the marvellous change in the social and political condition of the people consequent on the death of the late tyrannical Queen, and the accession of her son, Radama II. The hopes that were then cherished have been more than realized, and the bright prospects which were then dawning have become still brighter and more extended. The amiable disposition of the new Sovereign has attracted universal admiration, and his forbearance and generosity towards fallen adversaries have disarmed their enmity and secured their gratitude and confidence. His government is just and equal, enlightened and beneficent. The ordeal by poison is abolished; sufferers for conscience' sake are delivered from dungeons and torture; and multitudes doomed to irredeemable slavery enjoy liberty and peace. All foreigners who respect the laws of Madagascar are welcome to its shores, and may share its advantages. All forms of religion, sustained by argument and propagated by moral force, enjoy equal protection, and any infraction of this law of liberty subjects the offender to heavy penalties. On occasion of his coronation, which was celebrated with great splendour on the 23rd of September, Radama declared before his assembled subjects that he

owed both his life and his throne to the special providence of God—he avowed that the principles of his government should be equity and truth, and expressed his earnest desire that his people might be governed by the same principles, and live in peace and prosperity beneath his sway.

Our beloved and honoured friend the REV. WILLIAM ELLIS has uniformly received from His Majesty the expressions of respect, confidence, and affection, and the junior Missionaries, from the day of their arrival, have enjoyed his countenance and assistance in their several departments of benevolent labour. And although the King has not made a public profession of Christianity, he constantly attends Protestant Christian worship on the Sabbath, and he spends a portion of every day with Mr. Ellis, listening to the Word of God, and making inquiries as to the nature and meaning of its truths. Surely such an inquirer cannot be far from the kingdom of God.

The number of Native Christians at the capital, which Mr. Ellis estimated on his arrival at more than 7000, has greatly increased; and the several congregations every Sabbath number from 1000 to 1500 persons. It is not without difficulty in some instances to gain an entrance through the crowd to the place of worship, and hundreds go away from want of room.

In the month of October the Lord's Supper was administered to the members of the several Native Churches, when about 800 intelligent practical believers united in commemorating the dying love of their Redeemer.

The arrival of the New Testament and other portions of the Malagasy Scriptures, with Hymn Books and Scripture Treatises in the Vernacular, was a day of great joy. The crowds who had long been waiting and longing for the bread of life, seized it with all the avidity of hunger, and within three days nearly 2000 copies of the former, and about the same number of the latter, were sold to willing and anxious purchasers, exclusive of those gratuitously bestowed upon the indigent and afflicted.

The labours of our Missionaries are not confined to the capital; urgent requests are made for their presence and services from the towns and villages of the surrounding provinces; and even from remote districts of the Island the cry is loud—"Come over and help us!"

In his latest communications Mr. Ellis reports that these openings for Christian labour were extending, and the appeals of the people were daily becoming more numerous and urgent.

"On the day I visited Ambohimanga," he writes, "Mr. Cousins, in compliance with the wishes of the people, and accompanied by some chiefs and Christians, visited Imerinamandroso, a large village to the west of Ambohimanga, and preached, in company with Native Preachers from the capital, at the opening of a new place of worship there, under most encouraging circumstances. So rapid is the growth of Christianity in the important villages of Imerina, that, if we did not fear the resources of the Society would be unequal to the growing demands of Madagascar, we should beg you to send out one or two additional preachers next good season, to visit monthly all the large villages of the provinces, directing and supporting the Native Pastors, under whose care Churches might now be formed, had we suitable persons to place over them. In short, to whatever department of the work, and in whichever direction we look, the preparations of the Lord for the conversion of the people to Himself, are advancing faster than we, with our utmost endeavours, can keep pace."

It will be observed that Mr. Ellis urgently requests "more labourers;" and the Directors, trusting in the deep interest which they are assured their constituents cherish in the cause of Christ in Madagascar, have resolved to send four additional Missionaries forthwith; and they are thankful that the Head of the Church has raised up men suitable for the work, who will embark for Madagascar during the present month.

Since the arrival of the six Missionaries in September last, they have been most dili-

gently occupied in preparing themselves for their different departments of labour; and some of their number, as just seen in the case of Mr. Cousins, have already acquired sufficient knowledge of the language to conduct the services of the sanctuary.

But, notwithstanding the gratifying facts already stated, it must be remembered that the great majority of the Malagasy people are still under the influence of dark and demoralizing superstitions, and it can therefore excite no surprise that they should regard the progress of the new faith with fear and hatred. In the case of *Itasy*, a village with a numerous population, this hostility was lately manifested in acts of violence; but, by the prompt and decided measures of the King, the authority of the law was upheld, the persecutors were punished, and freedom of conscience and liberty of worship were secured to the Christians of that place.

From the facts already stated, it is evident that the necessity for more capacious and durable places of worship in the capital is extreme; and in his letter of the 23rd of August, Mr. Ellis specially states the urgency of the case:—

*"The most pressing want AT THE PRESENT MOMENT is places of public worship. Hoping that the increase of the Native Christians would render churches necessary, and believing that the Christians of Madagascar would ever cherish the memory of those from among them who had joined 'the noble army of martyrs,' I sent to the King in January last to ask him to reserve the places on which, during the last twenty-six years, the martyrs had suffered, as sites for MEMORIAL CHURCHES, which should not only be consecrated to the worship and service of that blessed God and Saviour for love of whom they had died, but should serve also to perpetuate through future times the memory of their constancy and faith. The proposal pleased the King and the nobles, and greatly encouraged the Christians. Orders were immediately given that the pieces of land should be reserved for that special purpose, and His Majesty has, since my arrival, assured me that the ground shall be used for no other purpose, and shall be given to us whenever we require it.\*"*

"Three at least of these buildings should be of stone; they should not be ornamented or showy, but plain, solid, lasting fabrics, corresponding in their style and character with the purpose for which they are raised, and capable of containing 800 or 1000 persons each.

"So far as I can judge, the cost of these churches could not be less than £10,000.

"The Christians here will do all they can, although twenty-six years of spoliation and suffering have greatly reduced their means. But they are willing, and will, I have no doubt, as far as they are able, render effectual aid in thus promoting the evangelization of Madagascar. Labour for building the churches can be obtained here or in Mauritius, but a superintendent will be required from England.

"Will England give to Madagascar these Memorial Churches, and thus associate the conflicts and triumphs of the infant Church with the remembrance of the source from which, through Divine mercy, Madagascar received the blessings of salvation, and thus perpetuate the feelings of sympathy and love which bind the Christians of Madagascar to their Brethren in England?"

The Directors of the Society felt this appeal of their faithful representative to be irresistible, and that they had no choice but to submit the important case to the kind and generous consideration of their constituents and of the Christian public in general. It came indeed at a moment the most unfavourable, as the deep distresses of the manufacturing population of Lancashire required the utmost efforts of benevolence to preserve them from utter want; and the Directors abstained from making application for *Congregational Collections*, lest they might interfere with the flow of Christian liberality towards our suffering countrymen. They confined themselves, therefore, to a general statement of the case, and to personal applications in writing to a limited number of long-tried and generous friends of Missions. The result has been most encouraging; the fund for the erection of Memorial Churches in Madagascar exceeds £9000.

\* The King of Madagascar has fulfilled his assurance to Mr. Ellis, that the several sites on which the Christian martyrs died should be secured in perpetuity for the Native Churches in connection with the London Missionary Society, and documents to that effect, signed by His Majesty, are now in possession of the Directors.

An appeal was also made specially to the *Juvenile Friends'* of the Society to take their share in the erection of one of these edifices, and the assurance was cherished that the zeal by which they have been animated through successive years in sustaining the Missionary Ship, would be no less ardent in this noble cause of faith and love. This assurance has been realized; already the amount of the Juvenile Fund exceeds £2250, in addition to that above stated.

The Directors are happy to state that MR. JAMES CAMERON, one of the few agents of the Society still living, who was honoured to introduce Christianity, with the arts of civilization, into Madagascar, under Radama I., and who has been since engaged for many years in kindred pursuits at Cape Town, has, in accordance with the wishes of the Directors, most readily proceeded to Madagascar, to render his valuable assistance in the erection of the Memorial Churches.

In the month of July last the Bishop of Mauritius made a visit to Madagascar, with the intention of being present at the coronation of Radama, and also with a view to make himself acquainted, by personal observation, with the state of Christianity and the condition of the people generally throughout the island. His views in undertaking this Mission will be best understood from the following extract from a sermon delivered to his congregation in Mauritius on the Sabbath preceding his departure:—

“One end in view in seeking this personal knowledge is to avoid anything like interference with the noble work of the London Missionary Society—a work that has stood the test of long years of fiery persecution, and has left results full of promise for the future.”

During the Bishop's stay at the capital, his intercourse with Mr. Ellis was kind and fraternal, and it was mutually agreed that in any efforts made by the Church Missionary Society, or the Society for the Propagation of the Gospel, both of which he represented, the agents which these Institutions might send forth should occupy some of the wide fields of ignorance and heathenism yet uncultivated; that thus no collision or interference should occur between our Brethren and the new labourers, but that they should pursue their several occupations in the spirit of mutual good-will and fraternal regard.

In accordance with this mutual understanding, the Church Missionary Society has already sent forth two devoted labourers to Madagascar, and the Society for the Propagation of the Gospel has adopted a resolution to the same effect.

In these arrangements the Directors of the Society most cordially concurred. They could not hope, in addition to all their other extended labours, so to increase the number of their Missionaries in Madagascar as to meet the wants of nearly five million souls, of whom the greater part are still under the influence of ignorance, superstition, and vice; and they rejoiced, therefore, that other labourers were about to be sent forth into this wide and open field, and were ready to bid them God speed in the name of the Lord. But with equal surprise and regret, they subsequently learned that efforts were making to form a new Society, under the highest ecclesiastical patronage, specially with the design of sending out a Bishop and six Missionary Clergymen to Madagascar; and that it was proposed, not that the agents of the intended Institution should occupy those populous districts which lie on the coast, or in the interior remote from the capital, but that they should make the capital itself the centre and basis of their operations.

The appointment of additional labourers to the city of Antananarivo would be equally superfluous and inconsistent. The population of the capital is estimated at less than 40,000; of these, one fourth part are already avowed Christians, and, before the year closes, *Twelve* agents of the London Missionary Society will be labouring among them, besides a numerous band of Native Pastors and Evangelists. This field will therefore be adequately pre-occupied, while extensive moral deserts will be left without a solitary labourer.



Such an intrusion is strangely opposed to the Apostolical example of the great Missionary, who testified, "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand."

Against the proposed measure of our Episcopalian countrymen, and especially the manner in which it is intended to be carried out, the Directors of the Society enter their most decided and solemn protest. It is in direct opposition to that good understanding and catholic spirit which have been invariably maintained by the Protestant Missionary Institutions, both of Britain and of all other countries. Hitherto their several Committees have endeavoured to keep the unity of the spirit in the bond of peace, and have acted on the wise and fraternal counsel of Abraham to his kinsman: "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right, or if thou depart to the right hand, then I will go to the left."

The Directors have not failed respectfully but firmly to remonstrate against this measure of aggression; but should remonstrance prove in vain, which they would deeply deplore, they will nevertheless most earnestly exhort their Missionary Brethren to "follow the things which make for peace," and, "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left," to "make full proof of their ministry," and "adorn the doctrine of God our Saviour in all things."

In striking and gratifying contrast with this unscriptural entrance into other men's labours, is the following communication from the Directors of the Norwegian Missionary Society, addressed to a gentleman in London, with the request that he would submit the case to the Directors of the London Missionary Society. Speaking of their desire to extend their Missionary operations, the writer says:—

"Our thoughts have been directed to Madagascar, and it would appear to be just the field suited to us. But we are aware that the honoured London Missionary Society already have an old-established Mission on the Island; and with the example of the great Apostle to the Gentiles before us (Rom. xv. 20; 2 Cor. x. 13—16), we cannot but entertain some scruples about attempting to commence Missionary operations in places in which others have preceded us, unless, indeed, it should happen that we should receive from them an expression of approval of our object. Without such approval on the part of the Directors of the London Missionary Society, we should abandon all thoughts about Madagascar;—but if it could be granted to us, and if the circumstances of the Island, after further and more minute inquiries, should appear to us favourable, we should in all probability be inclined, in humble dependence upon God, to advise our Society to commence a Mission there, and the more so, since the extent of the Island would appear to present opportunities for prosecuting a work which would not, from local causes, clash with the operations of the Agents of the London Missionary Society.

"I would therefore, in the name of our Committee, take the liberty of again making use of your kindness, and would request you to inquire of the Directors of the Society referred to, whether they would regard with approval the commencement, on the part of us Norwegians, of an independent Mission in Madagascar; and whether, in that case, the Directors could point out to us a suitable spot for such a Mission, as well as supply us with some general information as to the position of matters on the Island.

"Believe me, &c.,

(Signed) "BLESSING,

"Secretary of the Norwegian Missionary Society."

The Directors could not hesitate to assure the Directors of the Norwegian Society that, in the name of the Members of the London Missionary Society, they would cordially welcome their agents as fellow-labourers in Madagascar, in the manner proposed, and would

readily afford all the information and assistance in their power in the establishment of the new Mission.

Our Missionary Brethren in Madagascar have the strongest claim for our generous sympathy and prayers. They have not only to encounter the dislike and opposition of the numerous and powerful adherents of the old superstition, but they are exposed to the artifices and misrepresentations of the Jesuit Missionaries, who are located in the capital in considerable strength. In the "Annals of the Propagation of the Faith," the Abbé Jouen reports that there are resident in the capital six Missionary priests, five Brothers Assistant, and three Sisters of Saint Joseph. But, while their numbers are formidable, their proceedings are unscrupulous, and their hostility to the teachers of Protestant heresy avowed and malignant. In a series of papers published by this Jesuit leader in the French Journal "Le Cernéen," at Mauritius, he charges Mr. Ellis both with motives and conduct not only dishonourable and low, but grossly immoral, such as none but a man of corrupt mind could invent. These passages are omitted in the report prepared for English readers, as though the editor shrunk from the possible consequences of publishing slanders and falsehoods so infamous. Our honoured friend, indeed, needs no defence; his character has been for nearly half a century before the Church and the world, and can suffer no injury from Jesuit defamation; but the base imputations are sufficient to evince the difficult and painful position which Mr. Ellis and his coadjutors occupy, and how greatly they need, in the discharge of their Mission, the wisdom of the serpent and the harmlessness of the dove.

The real motive for the malevolent misrepresentations of the Jesuit Father will be best understood from the following passage of his journal, which contains a portion of truth with much exaggeration:—

"Thus we had (from their arrival at Tamatave) to fight every inch of the way to secure our final establishment, every facility and assistance being afforded meantime to the Methodist ministers. Couriers were despatched without intermission to hasten their arrival. A salute of artillery announced their appearance at Tamatave; while all the time the Governor refused to receive our fathers and our sisters, and even the envoys of France. A guard of honour was stationed at their door day and night, and they made their entrance into the capital in the midst of a crowd of proselytes who came out to meet them."

But, notwithstanding this inauspicious beginning, the writer, in glowing terms, describes their labours and success, and exclaims:—

"Such has been, as nearly as possible, the result of one year's labour in the capital alone. What will it be forty years hence, if God continue to bless our labours?"

"To God, then, be the glory, honour, and thanksgiving, for endless ages, as well as to the pure and immaculate Virgin, whose praises the Church in heaven and earth never ceases to celebrate. *Tu sola cunctas hæreses intermististi in universo mundo!* Thou alone hast confounded all heresies throughout the world."

Popery, then, is unchanged, or changed only for the worse; and its hatred of the gracious and saving truths of Protestantism is undiminished, or, if possible, increased in its intensity.

How fearfully must the influence of Antichrist strengthen the power of idolatry, and increase the labours and difficulties of the Christian Missionary!

And this twofold antagonism to the faithful Missionary is not peculiar to Madagascar: it is to be encountered in Polynesia, India, China, in every field of Protestant Evangelical effort. But let no man's heart fail him: "If God be for us, who can be against us?" This combined opposition was foreseen by Him against whose authority and grace it is directed; and as He foresaw the fierceness of the conflict, so He foretold the downfall of error and the triumph of His truth. Our duty is plain, to send forth Brethren valiant for the truth, "to the help of the Lord, to the help of the Lord against the mighty;" to cheer them in the battle-field by our fidelity and love; and, by fervent persevering prayer to bring down to their aid the infinite resources of Divine wisdom, power, and grace. Let us

be faithful unto death; and although we die in faith, not receiving the promise, yet from heaven we shall behold the earth, redeemed by the blood of the Saviour, and sanctified by the power of the Holy Spirit; and in that glorious temple we shall unite our hearts and voices in the universal and triumphant song:—"Alleluia, for the Lord God omnipotent reigneth. The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

The Rev. GEORGE SMITH:—I rise for the purpose of submitting to you a Resolution approving of the Report which has just been read, and I apprehend that, lengthened as that Report has been, it will not, upon a calm review of its contents, be deemed too long. It is full of facts from beginning to end, and I know not how, if we are to understand the progress of our Missionary Societies, or if we are to lay an intelligent foundation for our advocacy of Christian Missions to the uttermost ends of the earth, we can ignore any of the facts which are contained in the Annual Reports we are privileged to hear. I regard the present Report as a most valuable addition to the great library of Missionary literature now happily in a course of formation by contributions from all Protestant Missions; and I think that there is but one cause of regret, that the facile pen that wrote it has alone been employed by our Secretary in connection with it, and that the warm heart, speaking countenance, and eloquent tongue of our Foreign Secretary have not been brought to bear upon the reading of our Report. I fervently hope, and I am sure that in that hope and that expectation I shall have the sympathy of our Brethren both present and absent, that our dear friend will long live to take the share he now takes in the management of this great institution, and will long continue to present to you the yearly record of the triumph of the Gospel of our Lord Jesus Christ in every part of the world. When my friend Dr. Tidman urged me to undertake the responsible task of submitting this Resolution to the Meeting, asking you to adopt the Report, he reminded me that twelve years had rolled away since I last performed, in this hall and from this platform—in relation to this particular institution—a similar duty. I must confess that his allusion to those twelve years of my public life touched my innermost nature, and acted very powerfully in urging me to discharge a duty which, on many grounds, both of a personal and a public kind, I should otherwise have shrunk from doing. Twelve years in the life of any individual is a very important period of time, and twelve years in the history of an institution like our own constitutes a very deeply interesting period. I cannot stand on this platform this morning and contrast the present condition of the London Missionary Society with what it was twelve years ago, without touching a plaintive and mournful chord, and recalling to my mind many sad reminiscences. I cannot stand here without remembering that while a band quite as devoted surrounds the Chairman now as surrounded him then, that while willing hands and willing hearts are quite as anxious to promote the great objects of this Society now as they were to promote them twelve years ago, yet a very great change has come over the platform, and many dear Brethren who were wont to occupy the foremost seats, now filled by other friends, are employed in a higher and nobler service before the throne. I do not apprehend that they are unconscious or inactive; but I believe they still continue to take a deep interest in all that appertains to the welfare of an institution to which they were so firmly attached while they lived and laboured here. When I recur to that period, I cannot help recollecting that that warm-hearted, highly-gifted, and devoted man, Dr. Morison, who gave not only his great talents and admirable contributions, but a beloved child to your Missions, was then upon this platform. I cannot fail to recollect that another beloved friend, Dr. Reed, a man who took a deep interest in the evangelization of China, has passed away. I cannot fail to recollect that my beloved and honoured friend, the Rev. John Angell James, of Birmingham, whose eloquent tongue has so often moved the hearts of an entire assembly in this hall, has likewise departed, with many others of whom the world was not worthy. We may, however, still say of the men who then earnestly and heartily supported the London Missionary Society, "the greater part (thank God) remain unto this present, but some are fallen asleep." "Write from henceforth, blessed are the dead which die in the Lord." I think that we are charged to-day, by the memory of our departed Brethren and fathers, to take up that holy cause for the support of which they lived and laboured. Yes, Brethren, if to us who come after them there are mournful recollections in connection with the departure of those beloved Brethren, there are joyful recollections connected with the fact that the most gifted and devoted of our Brethren are still to be found either among our pastors, or in the young men coming forth from our colleges to the help of the Lord; either going out, as you have heard, as Missionaries to the heathen, or coming forward to occupy positions which some of us here to-day will in God's own due time have to vacate;

and which, our sincerest hope is, they will, by God's mercy, more effectively and more usefully fill. There are in this Report not only recollections of a pensive order, but facts of a stimulating kind. When I compare this present period with the past, to which I have alluded, I cannot fail to remember that, while some things are shaken, that they might be removed, there are other things that are unshaken and will remain. This Report, sir, leads us to the contemplation of some very touching and affecting facts in connection with the condition of the world. What a picture is here given of its heathenism and barbarism; what a picture of its wretchedness and its requirements! The wants of the world are just as urgent and powerful, just as numerous and great as they were twelve years ago. The combined energies of the entire church have hitherto failed to overtake the wants of the increased population of the world during that period, so that there are actually more heathen people requiring your help now than there were wanting your help twelve years ago. A loud cry has come forth from every part of the heathen world, which cry is as intelligible now as it was then, and which is ever reiterating the entreaty, "Come over, come over, and help us." It is one great advantage of our being here to-day, that we can ascend the mount of vision and look forth with extended gaze on the condition of the heathen world. There rises to our contemplation a valley, in which the multitude of dry bones is very great, and those bones are very dry. There comes forth a voice from heaven, "Son of man, can these dry bones live?" The more we look at the condition of the heathen world, the more shall we be affected with its state. I have heard that the Jews of the present day are in the habit of paying an annual tax to the Mohammedan government of Palestine for the privilege of going down once a-year into the Valley of Jehoshaphat to mourn over the condition of their dead; and I think that upon the present, and all similar occasions, we too might go down into the valley of deep humiliation to mourn and lament over fallen and degraded and wretched human nature, and to lament the misery and guilt which are to be found everywhere in the world. Wherever there is ignorance there is wretchedness, and wherever guilt is found there also is misery. The objects of our compassion lying in the arms of the wicked one are to be counted not by tens, or hundreds, or thousands, or myriads, or even millions, but by hundreds of millions; and the miserable condition of the heathen, to whom attention has been directed to-day, calls aloud for the sympathy and assistance of Christian men. Man alone, as Bishop Heber says, is vile; and therefore man alone is wretched. You will everywhere find that the inferior creatures of God are happy in their degree; the cattle on a thousand hills, the finny tribes floating through the mighty deep, the birds of the air rising on the wings of the morning and soaring up to Heaven's gate—all, all are happy, according to their different capacities for securing happiness. Why are they happy? Because each is in his proper element; but take any of them out of their proper element, and they will languish, and fade, and die. So it is with man. The proper element of mind is mind; the proper element of man is God. It is because man is a wanderer from God that he is wretched; and it is the design of institutions like this to take humanity in its fallen condition, and lift it up by the pathway of the cross, through the merits of Christ our Lord, to a participation in the Divine nature and to a glorious fellowship with God. Again, sir, this Report thoroughly teaches us this fact, that the great hope of the heathen world is in the Christian Church. I am happy, therefore, to see a brecking down of the middle wall of partition, and to see the representatives of different Protestant Missions on your platform to-day; I rejoiced to hear the noble-minded Bishop of Mauritius, himself a Missionary to the heathen, the other day, on this platform, speak on behalf of the Bible Society, and in the noble and catholic feeling he has evinced in respect to the Mission to Madagascar. The combined efforts of the entire Church are required to accomplish the great work which God has set before us. I do not think that the Missionary efforts of the Episcopal Church, of the Methodists, of the Presbyterians, of the Congregationalists, of the Baptists, or of any other denomination, would in themselves be sufficient to convert the world; but it will, through the grace of the Holy Spirit, be effected by the combined energy and combined efforts of the whole Church. I wish to see those efforts put forth, not in a spirit of rivalry, but in the temper of wise, ardent, cordial co-operation. Many people are very fond of saying, civilize the heathen first, and then convert them afterwards. I should like to know where your civilization is to come from. Why do not its advocates start forward to the work? Who are to be the pioneers to the introduction of Christianity? I know that commerce may do something; but, alas! wherever commerce has spread itself, either from Europe or America, too often has its influence been to import vices into heathen nations, rather than to elevate and regenerate them. I know that science has attempted much for men, but what has it done for God? I know that scientific men have gone out to distant lands to discover the source of a river, to botanize a desert, to mark the transit of a planet; but what scientific

man, apart from Christianity, ever went out to elevate the moral and social condition of the Kaffir, the Hottentot, or the Bushman, or to raise them from the degradation of their present condition to a participation in the privileges of the sons of God? We look, then, to the Christian Church to send out men who will preach that Gospel which is the only antidote to all the guilt and wretchedness in the world, for we have the Gospel not simply for enjoyment, but for propagation. Freely we have received it, freely should we give it. We have put down all monopoly in trade, thanks to God, and to the representatives of the people in the British Parliament, many of whom we have the happiness of seeing upon the platform to-day; we have put down monopoly in the trade and productions of the country; but it would be a lesser evil to monopolize the bread that perisheth, or to have a monopoly in water and in the light of day, than to have a monopoly in that holy Gospel which is the power of God unto salvation. We do hold, then, that having received it freely from God, our obligation to diffuse it has no other limits than those which are found in the wants of the world and the ability of the Church. As I have shown, we have not yet overtaken the wants of the world; and the ability of the Church has not hitherto been tested to its utmost power. In this enterprise we are fellow-labourers with Christians of other denominations, and wish God speed to them all. Our common objects are one, and the results of our labour are one. The instrumentality we employ, which is the glorious Gospel, is one. Let there be no withholding the old cardinal truths of Christianity, no theological refinements, no German mysticism, no speaking out of the clouds, no floundering in the mud; but clear, plain, simple, intelligible truth, put forth in the hearing of the people. Why, sir, the Gospel of the Son of God has lost nothing of its power by the flight of time, or in consequence of the lapse of years; it is quite as efficacious now, when it is preached in China, as when it was preached by Peter on the day of Pentecost, when three thousand persons were pricked to the heart. The same Gospel fully and faithfully preached, whether in London or New Zealand, whether here or at the antipodes, whether in the north or the south, the east or the west—that Gospel preached in the same spirit in which it was preached by Peter and applied by the Holy Ghost, will illuminate the darkest mind, soften the hardest heart, and lift up the most degraded of our fellow-creatures to occupy thrones in the kingdom and glory of our God. To my mind, it is a matter of great delight that the prosperity referred to in your Report is not drawn from one part of the world only, but from every part of it alike. If it had been otherwise, some people might say, “The Gospel may be a very good thing for these poor untutored islanders who live in Savage Island, but it is not fit to encounter and overcome the old superstitions of India or China.” Then, on the other hand, I am glad that our prosperity is not derived from India or China alone, for then people would say, “Oh, it is a very fine thing to go to a people like the Hindoos, or the Chinese, already educated, and who are thus prepared to embrace a religion offering these great advantages; but your Gospel would not be fit for the un instructed mind.” My brethren, the Gospel which we preach is as well adapted to Africa as to India, to India as to Europe; it is a Gospel which is suited to every continent and island upon the face of this earth—to either hemisphere and to every habitable zone. What is this Gospel? Glad tidings of great joy to all people. What is the injunction laid by our ascending Lord upon His disciples? “Go ye forth into all the world and preach the Gospel to every creature.” The progress of events during the last twenty or thirty years has entirely obviated any ground of objection to your missionary efforts. I am old enough to remember the time when persons said, “Why care so much for the heathen abroad, and not care for the heathen at home? Why not pity the people who are ready to perish at your doors? Why not let your charity begin at home?” That reproach was always an unfounded one. Why, sir, the very men who originated your Mission to India, more than sixty years ago, were the men who really cared for the people at home. Did not Andrew Fuller, Dr. Carey, and the band of men who were connected with them, care for those at home? The men who laid the foundation of the Society for distributing the Bible over every land, what did they do? They formed the *British* and Foreign Bible Society. Those who cared for the education of the people on large principles and apart from sectarianism, formed the *British* and Foreign School Society; the men who cared about the evangelization of the hardy sons of toil, who navigate the mighty deep and get their bread by the peril of their lives, formed the *British* and Foreign Sailors’ Society. These men surely cared for the people at home. The whole of our Foreign Missionary Societies have been supported by those who cared for the people at home. These Missions to the heathen have had a reflex operation upon your own country, and have come back laden with spiritual benefits. “Give and it shall be given to you, full share, pressed down, and running over.” You cannot fail to recollect, that within the last few years our efforts on behalf of the heathen have been freed from the least vestige of reproach which any prejudiced person might bring against them, by the evan-

gelizing works going on among our home population. I refer to the renewed efforts of city and town Missionaries; the Christian endeavours in the more dark and neglected rural districts in the country; to midnight meetings on behalf of fallen women; and to that noble institution, the Bible Women's Mission. You will find that the men who support one class of institutions support the other. It would indeed be a terrible condemnation for us if we cared for China and India and neglected Britain, if we cared for Canton and overlooked London; because then we should be open to the cutting reproach, "These things ought ye to have done, and not to have left the other undone." The Resolution which I hold in my hand—and which, perhaps, in the proper order of things I ought to have read first, although I have drawn your attention to many of the features to which it has reference—this Resolution refers to the many proofs to be found in the Report of the loving-kindness of God towards you in the prospering of your general work during the year, to the advancement of the cause of the Saviour in the isles of the Pacific, to the steady advance which has been made in South Africa, to the improvements which have been going on in India, and to the blessed work of God which has been so rapidly advancing in China. I will not be so unwise as to attempt to touch upon all the points mentioned in that Report, nor will I be unfair enough to touch upon those which are reserved for other Brethren who will come after me; but there are two or three passages to which I may advert without trenching upon others. The Resolution speaks of the continued triumph of the Gospel in the Pacific Islands. The blessing of God has been continued upon that early field of your work, and to which the fathers and founders of that Mission were faithful in days of darkness and trouble, and now you are abundantly compensated for their toil. When we look to Tahiti, we find that notwithstanding French aggression and power, and the influence of a French Romanizing priesthood, the number of Protestant Christians is greater now than it was at the time of the Romish invasion of that island. The Gospel, moreover, has spread far and wide in the isles of the Pacific, and a little band of devoted Native Teachers have succeeded in planting it in islands inhabited by a people altogether ignorant of the first elements of civilization. I read lately, in the "London Quarterly Review," a touching incident in relation to the Feejee Islands, on the testimony of a person not over favourable to Christian Missions. He says that four years ago cannibalism prevailed to such an extent in the capital of those islands, that the ovens in which human beings were baked were never cold night or day; and that now all vestiges of idolatry there have been swept away, and the people have Christian worship, praising of God in the tongue in which they were born. Thus have the Missionaries been indeed ministers of mercy to the heathen; and if we had no moral victories to speak of in other lands, we should be filled with astonishment at the successful results of our work in the South Sea Islands, and have cause to lift up our hands and shout aloud. Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. I know that in some instances our Mission has been much impeded by Popery, and I cannot wonder at Radama, King of Madagascar, hesitating to welcome Romish Missionaries to his shores. If he knew the whole history of French influence in Tahiti, from the reign of Louis Philippe to the Republic, and now under the Empire, and its terrible bearing on the person and people of Queen Pomare, he would as a sagacious ruler say to these gentlemen, "Be kind enough to keep out of my light." One very interesting feature of the Report, full of encouragement and delight, is the rapid progress made in Africa and the West Indies by the Missionary Churches, to place themselves in an independent self-supporting condition. One of the most devoted men that ever lived, the Rev. William Ellis, did a great deal to help your Missions in Africa to that self-supporting position in which they now are. I rejoice greatly in the fact that you are acting in this way, saying in effect to your children, "Now become independent, set up establishments of your own, go and do that for others which your fathers have done for you." The money you thus save will be wisely employed by you in other large opening and inviting fields of labour. I rejoice in the fact of native agency being multiplied. That is one of the most pleasing things in the Report. You never will convert the world by European agency; we may open the door, but native agency must go in. You may lay the foundation, but native workmen must build up the edifice. If any element of greatness is found in a land, be sure that it is from a native source. There is a power of persuasion in the native tongue which can never be obtained by the tongue of a foreigner. The necessarily imperfect way in which we speak a foreign tongue, with its peculiar idioms, greatly interferes with the effect which might otherwise be secured. A well-instructed native agency is the very best you can employ; and while therefore you continue your occupation of training young men to the work, we pray that God may give the word, and great may be the company of the preachers. I cannot pass away from this subject without referring to the fact that nearly £17,000 of your contribu-

tions of the past year, that is to say, nearly one-fifth of the whole, has actually been contributed by various Christian Churches and friends connected with them in different parts of the heathen world. It is most delightful that there has been under this head of income an increase of £1800; and though your funds this year do not quite reach the point which they have reached upon former occasions, yet, looking to the unexampled liberality of these Churches, on the one hand, to the Bicentenary movement, and on the other, to the noble efforts which they have made for the relief of distress in the cotton districts, I think it is a matter of great joy, that notwithstanding the depression of trade in the north of England, your income at the present period appears to be £12,000 in excess of what it was twelve years ago. I sincerely hope that you will continue to prosper in that respect as well as every other. Allusion is made in the Report to India, but who am I that I should speak of it? A beloved and honoured man who has lived and laboured there amidst its burning heat, watching for the conversion of souls, is on the platform; let him speak and let us sit at his feet and be silent; let us magnify the grace of God in him who put it into his heart to go out as a Missionary to the heathen; who endowed him with an intellectual and moral qualification which made him a burning and a shining light in that remote continent of the world; and he has now come back to spend, I hope, the evening of his life in promoting the cause of Christ in India. There is one point in these Resolutions upon which I will just say one word; it is China. The mention of that country opens up a wide field, and I hope that some one will be prepared to enter on it, for it affords a large and most interesting topic for observation. What men you have had in China! How admirably adapted have they been for their work! And then let us not forget our Missionaries in other parts of the world. Let it not be forgotten that Dr. Livingstone was your Missionary in Africa, and let us give him our sympathy in his sorrow and deep distress. We feel for him as for a dear brother, and tender to Almighty God our fervent prayers that his heart may be comforted, and that the protecting wings of the Angel of the Covenant may be spread over his poor motherless children in the heart of Africa. Let us not forget that venerable man, Mr. Moffat. Let us not overlook a man like Dr. Mullens, who has the respect of Europe and the affection of the entire Christian Church. Let us be thankful that the tabular representation just read by our friend Mr. Allon, and which represents the labours of all the Protestant Missionaries in India, is so encouraging, and that the spread of the Gospel has been so great during the past ten years. Let us be thankful that we have such men raised up as Dr. Legge, and that we have that highly-gifted medical Missionary, Mr. Lockhart, whose name has been mentioned here to-day, with many others, to carry on the work in China. We thank God for them, and while we lay the crown at the feet of the Redeemer, and give Him glory, we derive encouragement from the past and hope for the future. In due time we shall reap if we faint not. Let us continue to work, to watch, to pray, being assured that one day the loftiest anticipations contained in the Report shall be fulfilled, founded as they are upon the sure word of prophecy. In that grand old imperishable volume of prophecy we read, "Nevertheless, as I live, saith the Lord, the whole earth shall be filled with my glory." And again, "Ye shall go out with joy, and be led forth with peace. The mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands; instead of the thorn shall come up the fir-tree, instead of the brier shall come up the myrtle." And this moral miracle "shall be for a name and for an everlasting sign that shall not be cut off." The Resolution which I have to propose is one for which I anticipate the most cordial and unanimous assent of the Meeting; it is as follows:—

"That the Report, of which an Abstract has been given, be approved and adopted, and that it be forthwith printed and circulated by the Directors. That this Meeting desires to express its deep and grateful sense of the Divine mercy, which has continued throughout another year to attend the varied and extended operations of the Society. More particularly, the Meeting regards, with joy and thankfulness, the ever-widening triumphs of the Saviour in the Isles of the Pacific—the steady advances towards self-support of the Mission Churches of the West Indies and South Africa—the decisive indications of Christian progress among the Native Churches in India—and the extension and success of Missionary labour among the millions of China. And while the Meeting ascribes glory to God for the success already granted, it also implores a more abundant outpouring of the Holy Spirit upon our faithful Missionaries and Native Evangelists—upon the Mission Churches, and the unenlightened heathen; that His Kingdom may come and His will be done in earth as it is in heaven."

I need say no more but this one word, Amen!

"Let every creature rise and bring  
Peculiar honours to our King,  
Angels descend with songs again,  
And earth repeat the loud Amen."

The REV. J. THORNTON:—Sir, I feel that it is a great honour to me to be called upon to second this Resolution, and in doing so I will not long trespass upon the time of the meeting—time which I feel is rendered most valuable by the presence of those who take a leading part in your councils, and especially by the presence of a gentleman who has won laurels in your foreign fields. Grace be with all them that love the Lord Jesus Christ in sincerity. Permit me to say that those with whom I have much intercourse from day to day, cherish the most earnest desire for the continued prosperity of the London Missionary Society, and for that of other grand institutions devoted to the same great object. It is not now necessary to repeat arguments at these meetings in favour of missionary enterprise. Were we disposed to adopt an exulting tone—though that tone ought always to be chastened with a reverend and humble fear—but were we disposed to adopt a tone of congratulation, we might begin by congratulating you with the fact that not only the mind of the Christian world, but that the highest intellects of the whole world are commanded to an unprecedented extent by your Missionary cause. It is not necessary now to reply to objections urged in high places; much of our best literature is stamped with the image of the Christian mind, and at this very moment we believe that Christ has more witnesses upon earth than He ever had before, that the Christian Church has more weight than it ever had before, to encourage it in its great and sublime duty; and it has been found that not only its Missions are worthy of our noblest efforts, but that they constitute the one great business of the Church upon earth. We are all convinced that the world is as miserable as ever it was, nay, the world is becoming more and more miserable day by day; and the records which have been brought before you to-day, show crimes of which we have no mention in the Bible. This is a strong and startling proof of the degeneration of the world; and further, we are perfectly satisfied upon all hands that nothing but the Gospel of Christ will renew the blessing of God upon the world. Oh! that there may be the same identity of spirit in the meeting to-day and the meeting 1800 years ago—the meeting in London and the meeting in Jerusalem, when Paul, and Peter, and James preached the Gospel unto the people. A rather remarkable statement has been somewhere made, to the effect that if St. Paul were now on earth he would be found very little upon Missionary platforms. That is a very bold statement, and it is a statement which I do not believe a word of; I believe quite the contrary, because I believe that if St. Paul were on earth he would be found upon this platform. He, the Prince of Missionaries, would report to us his own success in preaching the Gospel at Jerusalem, and round about the walls of Jerusalem, unto Illyricum, where he had fully preached the Gospel, and that everywhere signs and wonders had followed that preaching. He would solve for us some of those questions that have long occupied the earnest attention of mankind; he would tell us whether Christianity or civilization should take the precedence. I hear that great Missionary apostle decide the question in one word: “I am debtor both to the Greeks and to the barbarians, both to the wise and to the unwise.” It has been sometimes inquired, how is it that your Missionary Societies are but of yesterday? If platform rhetoric and platform oratory is worth anything, why do we not read of Missionary Societies in the earlier ages of the Church? Sir, I say in answer to that, that if the organization is new, the work is old; it is as old as the primitive Church; it is as old as Christianity itself. In the best ages of the Church its attention was drawn to this one great project, and I just now remember that a man who flourished in Eastern Christendom at the close of the fourth century, one of the greatest men of his age, finished one of his climaxes, in a speech delivered at Constantinople, by descanting on the spread of the Gospel in his time, from the shores of the Ægean Sea to those of the German Ocean; and he concluded his oration by saying, “Even Britain hath heard the Word of Life.” Little did St. Chrysostom imagine that the day would come when not only would Britain hear the Word of Life, but would herself send forth preachers to preach the Word of Life to the uttermost ends of the earth. Little did he think that from these coasts, then comparatively unknown, and which were then regarded as almost inaccessible to the more civilized and refined inhabitants of Europe and the East—little did he think that from this then remote and savage island there would go forth the Gospel of the living God in 160 languages, so that the majority of the human race might hear of His abundant mercies to mankind in their own native tongue; little did he imagine that Bible Societies and Missionary Societies would arise to make this land the lighthouse of the world. Honour, then, to the Bible Society, honour to the whole of the Missionary Societies which have watched the progress of the labourers in this department of our Master’s common field, who have wept with our brethren and have rejoiced with our brethren. You will permit a passing reference to Madagascar, although it is not included in the present Resolution, and doubtless it is reserved for a separate Resolution; and allow me to speak the sentiments of a friend, and to say, that we would rather help you to multiply your labourers in Madagascar, than send labourers of our own thither.



Honour to the evangelical clergymen of the Church of England, honour to those who support this Missionary Society, honour to many a prelate on the Right Reverend Bench. I do not want to see an imposing hierarchy on the shores of Madagascar. I do not desire to see questions to be raised among the inhabitants with reference to the Scriptural reasons for refusing consecration or ordination to a minister of the word. I do not want to see many bishops, but bishops of the Primitive Christian Church greatly multiplied. I long to see bishops selected of God greatly multiplied, bishops of sound principles, well selected, going forth preaching the doctrines which have been so long and so faithfully preached by the Missionaries sent out by the London Missionary Society. Sir, if we have learnt anything during the experience of the last sixty years, if we have learnt one great principle, it is this, that the preaching of Christ is what the world wants; and nothing will secure the regeneration of savage nations to whom that name has never been preached. We know that when the seventy disciples went forth into the world to preach Christ, they worked miracles, and even devils were subjected to them in His name. They brought back their report to Christ, and I have sometimes ventured to say that that was the first Christian Missionary Report. That report was much briefer than the admirable extract we heard read to-day. I do not mean that that Report is too long; I read the whole of it last evening, and I rejoiced to hear that there was not a single topic which was not treated at greater length in the statement which the Society will give us in its Annual Report; but permit me to say, in respect to that noble report by the seventy, that they seemed to say with some surprise, "Even devils are subject to us in thy name." Their Master had said nothing to them in the terms of their commission about power being given them over unclean spirits; He had bid them go forth into all the world and preach the Gospel generally; and they found that whenever they pronounced His venerated name, His glorious name, His adorable name, even devils were subject to them. The demons fled when they heard of Christ; preach His name, then, at your Missionary Stations, and be assured that they fly even now. If the Gospel be true, if the Bible be true—and I am not one of those who, in these days even, is bold enough to call it in question—you would silence me if I did—if the Bible is true, wherever the Gospel of Christ is preached, there will the wilderness blossom as the rose, the fields shall lift up their voice, and God in Christ shall be adored by Jew and Greek, and bond and free. Before I close these too desultory remarks, there is one point I am anxious to insist upon, namely, that it is not everything that is true which we are called upon to preach. We have a solemn and great responsibility cast upon us to preach the truth to the whole world; but in the sacred book itself, while everything is true, one great doctrine is magnified as the truth, and that is the glorious message that God so loved the world, that He gave His only begotten Son that it might be saved. There are many things in literature, and in reference to natural productions, upon which ethical questions of interest may arise. You may discuss a hundred topics that are true and important in their sphere, but if you do not preach the great truth that Christ died to save sinners, your preaching will be of little effect. As soon will the Arctic ice melt under the influence of the moonlight, as the heart of man acknowledge the influence of any other power than the name of Christ, and the inspiration of the Holy Ghost. We believe in the Holy Ghost; we all need a richer baptism by the Holy Ghost, and then our belief will be richer and purer, our study of the Bible will be better and better, and then shall we see the Missionary preaching every part of the Bible to the heathen. Believe me, the Old Testament is equally Missionary with the New; it is full of Missionary inspirations, and the New Testament reproduces them. You need never fear, therefore, that the Old Testament may be made to tell upon the intellect and conscience of the Church, if we be but baptized with the Holy Spirit. My reverend friend has referred to the valley of dry bones; the Missionaries of all Missionary Societies will tell you that those valleys of dry bones exist in countless numbers, and that they are very dry. Had we not received a commission and a promise from on high, we should not venture to preach to these dry bones; but God hath commanded, and we will do it. We have God's promise of grace and love, and power, and of the Holy Spirit. Oh, let us pray, then, that all Missionary meetings, and more especially the anniversary meetings of this Society, will be rendered a means of calling down blessings upon all Christian Churches, as well as of advancing the interests of Christianity, even unto the ends of the world.

REV. JAMES KENNEDY:—I have spent many years in India, but it is not my intention to speak on this occasion of India in general, or my own station, Benares, in particular. Since my return I have been often asked the question—What effect has the Mutiny had on India as a sphere of Evangelistic effort? To this question I will endeavour to furnish an answer—It looked as if Hindooism were staked on the issue of the terrible struggle of 1857. Whether as a cause or a pretext—and it was both, I believe—the leaders of the mutineers and rebels declared that they took up arms for the preservation of their religion,

and especially of caste, as an integræ part of their religion. The wildest reports were spread of a deep-laid scheme to overthrow every rite and custom to which the people were attached, and to substitute English customs in their place. The greased cartridge was only one of many ways in which high-caste Hindoos were to be clandestinely spoiled of the ceremonial purity, to which they attach the highest importance. Those who had sense enough to disbelieve these wild rumours, declared that our presence and rule were incompatible with the maintenance of their religion, and that we must be expelled in order to its preservation. Our rulers and people had done all in their power to avoid this issue. They had not merely allowed the various religionists of India to observe the rites of their various systems without let or hindrance, so far as these did not violate the first principles of humanity and justice (and they came very slowly and reluctantly to the conclusion that even on these restrictions should be imposed), but they treated these religionists with the utmost tenderness and respect, and often acted as if in their opinion Hindooism and Mahomedanism were as suitable for the people of India as Christianity was for the people of England. When the outcry commenced against the English as conspiring to overthrow the ancient religion of the country, many of our countrymen were inclined to throw the blame on the indiscreet zeal of Missionaries and their friends. As the struggle went on the censure of the Missionaries well-nigh ceased. The most worldly of our countrymen became more fierce in denunciation of Hindooism than Missionaries had ever been. When one deed of atrocity after another was reported as committed in the cause of Hindooism, and especially of caste, the cry became "Down with Hindooism! Down with Caste! We have cherished a viper, and it stings us if possible to the death. We shall in future demand that to be done which ought to be done, and will not allow caste or any other whim of the people to stand between us and our aims." Thus it looked as if the issue was accepted by both parties—by both Natives and the English, and as if on the result of the contest it depended whether Hindooism was to stand or fall. When the English, notwithstanding numerous disasters and the temporary loss of large provinces, still maintained their grasp of Northern India—when the star of the mutineers was evidently waning, and the star of the English was in the ascendant—a superficial observer might suppose that Hindooism had received a deadly wound. The insurgents had declared that our presence was incompatible with their religion. There we did remain, notwithstanding their determined efforts to destroy us; and as their religion could not endure our presence, it was natural to infer it must depart. Hindooism did certainly receive a rude shock. At Benares, where I was at that time, the priests bitterly lamented the fewness of the persons visiting the shrines, and the smallness of their offerings. In the beginning of 1858 I was at Allahabad, a very sacred place, 70 miles above Benares, situated at the confluence of the Ganges and Jumna. In former years I had been there at the same season, and had seen tens of thousands—without exaggeration I may say hundreds of thousands—gathered from all parts of India to celebrate its annual festival, which lasts for nearly a month. I have never seen a greater mass of human beings than I have seen assembled there. In the beginning of 1858, when standing on the ramparts of the Fort, and looking down to the banks of the blended rivers and the adjacent plains, I was very much struck with the contrast to what I had previously seen from the same spot. Instead of dense crowds, now only a few groups of two or three could be seen. I had formerly there seen men and women worshipping ascetics, who were in a state so offensive to decency, that if persons appeared in our streets in such a manner they would be at once sent to prison or to Bedlam. Not one of these ascetics did I see on that occasion; and I was told that, by the order of the magistrate, several of these disgusting wretches, who had made their appearance, were well flogged, and ordered to put on clothing before daring to show themselves. Though struck with the contrast, I could not allow myself to believe that Hindooism was dead. It is not thus a religious system perishes which has for ages twined itself round every fibre of a people's heart. I could not but remember that Mahmoud of Ghuznee had many centuries before made twelve incursions into India, and that the track of his armies could be traced by demolished temples and broken idols. In his day, doubtless, festivals were intermitted and rites neglected; but no sooner was the pressure removed than, like a pent-up river, the idolatrous spirit of the people flowed in its old channel. At Benares, a fanatical Mahometan emperor had thrown down some of the principal temples, and now a mosque stands where the most sacred temple of the Hindoos stood; but now that mosque has very few visitors, while the temple built for the one thrown down, on a site a few yards off, is crowded with worshippers from morning to night, to teach us that startling and distressing events will not of themselves effect a radical change in a people more than they do in an individual. Now that peace has been restored in Northern India, the people observe the customs of their fathers as they formerly did. I read very recently in the "Friend of India" that

among the vast crowds who had attended the Mela, a religious gathering at Allahabad, at the beginning of this year, there were thousands brought thither in excursion trains on the recently opened railway—our own wonderful appliances for travelling being thus brought into the service of idolatry. Are we, then, in no better position than we were? Has Northern India in vain passed through that baptism of blood? Are the people locked as firmly as ever in the grasp of that system which has so long degraded them? That we cannot suppose. We are sure that God makes all events subserve the interests of His own Kingdom, and we cannot doubt that the convulsions and sufferings of 1857 will be overruled to the spiritual good of India. We can already see results full of hope for the future. At first, after the suppression of the Mutiny, it looked as if we were in a worse position than we had previously been, on account of the suspicion and enmity with which Europeans and natives regarded each other. There was much exasperation on both sides. The abyss separating the two classes was felt to be wider than at any previous period. This feeling has, however, greatly declined, and a friendly feeling has again sprung up. One result of the Mutiny is, that native society, generally so torpid, so unimpressible, so attached to ancient ways, has been thoroughly shaken. The events of 1857 and 1858 were so startling, so extraordinary, that vivid recollections of them cannot but remain in the minds of the people, and the memories of them will go down to succeeding generations. The native mind, stolid though it be, has been thrown out of its old groove, and is thereby more prepared to contemplate new objects and entertain new ideas. Again, our Government has been entirely successful in quelling the Mutiny and rebellion. I believe at no previous period was the notion so prevalent in native society, that as every attempt has been vain to overthrow our rule, so every attempt will be vain to stop the advance of our religion. This prestige of victory is undoubtedly in our favour. Again, our conduct towards notorious mutineers and rebels, since the suppression of the outrage, has made and is well fitted to make a deep impression on the native mind. During the life and death struggle of 1857 the forms of justice were little observed, and we cannot doubt that in some instances its substance was neglected. As you read in your quiet homes, in the enjoyment of profound peace and of perfect safety, the narrative of your imperilled and assailed countrymen in India, you every now and then meet with deeds attributed to them which thrill you with horror, and the mention of which makes the blood run cold in your veins; but in order to your rightly judging these events, you must realize the position in which the English were placed, and the more vividly you realize it the less will you wonder at what you read. What was our position during that most memorable period? We were a little band of foreigners, scattered over a vast extent of strange country, standing at bay, confronted by thousands sworn and paid to defend us, and yet thirsting for our blood; surrounded by a vast population, in none of whom could we place implicit confidence, and many of whom we were sure were our enemies; with those dear to us as our own souls exposed to the direst calamities which human beings can inflict on each other, and with our hearts harrowed from day to day by tidings of unutterable atrocities. It would be strange, indeed, if at such a time deeds were not done which would have been monstrous if committed in ordinary circumstances. When the paroxysm of the conflict was over, justice began to be administered in a way fitted to command universal respect. Since the suppression of the Mutiny, persons who have fallen into our hands, universally believed to be guilty of the most atrocious crimes against us, have been tried with a calmness and a fairness which furnish a remarkable contrast to the way in which our countrymen and countrywomen were treated. These accused men have had abundant opportunity of self-defence, and everything they have had to say on their own behalf has been patiently heard. The manifest justice of our procedure is well fitted to lead the people to salutary thought, and has, I have no doubt, done so to a considerable degree. Then we have had a famine in Northern India, which was felt most severely in the parts where rebellion raged most fiercely. The natives were much struck with the coincidence. They were particularly struck with the help so readily and liberally afforded by the English to the famishing in those districts where, two years previously, their countrymen had been hunted like wild beasts. We have heard of a native official who used to say that the religion of the English was excellent, but they themselves did not practise it. When beaten on one cheek, instead of turning the other, they struck both cheeks of the assailant; when deprived of the coat, instead of giving the cloak, they tore off the entire raiment of their opponent. After the help sent to the regions where our countrymen had suffered most, that official acknowledged that the adherents of no other religion would have acted as the English were doing. Again, India, from various causes, which I will not attempt to name, is unusually prosperous at present; and this prosperity cannot but draw forth a friendly feeling to us as a people, which will undoubtedly be favourable to our Evangelistic efforts. The country is more

open to us than ever. We can go everywhere, preaching the Gospel over that vast and populous region. Countries which, like Oude, were, previous to the Mutiny, almost shut against us, are now in their length and breadth open to us. I myself have had the privilege of preaching the Gospel for a few days in the streets of Lucknow, along with a Missionary of the Church Missionary Society, to large and attentive crowds. I must not omit to mention here the conduct of the Native Christians during the Mutiny, as very hopeful for the future. I have no hesitation in saying that their conduct as a community was admirable. Several died for the sake of Christ as nobly as martyrs ever died. Many and fervent were the prayers offered by the Native Christians where I was, that whatever might befall them they might never fall away from Christ; that they might have grace to confess Him before His enemies, even to the death. We are all convinced that on them must mainly devolve the evangelization of their countrymen, and their conduct during the Mutiny assures us that, by Divine grace, they are being prepared for the great enterprise. It must be very encouraging to the friends of Missions to know that the accession of converts since the Mutiny has been more rapid than at any previous period, and that at the present time there are three Native Christian preachers to every European Missionary in India. Let us then, my friends, gird ourselves fresh for India's evangelization. We have every possible motive presented to us to go forward. The people there most urgently need the Gospel. The events of the Mutiny furnish us with additional illustrations of their moral debasement. Strip details of the exaggerations in which they naturally come to us, and still the picture is very dark and repulsive. I only mention one fact, proved before a high official sent specially to Cawnpore to investigate the circumstances of the massacre there. When the door of the house called the slaughter-house was opened, on the morning succeeding the massacre, two or three women and a few children were found still alive. The living were dragged out with the dead. The children broke away from the executioners. They were pursued, seized, and with the living women thrown with the dead into that awful well, at which I have stood with feelings I will not attempt to describe; while there were thousands of spectators around, from whom, during the commission of that fiendish deed, no shriek of horror—not even a word of pity came. Let us bless those who cursed us. Let us benefit those who injured us. Let us save those who sought to ruin us. We have indeed a most difficult task before us. We have to overcome obstacles so formidable that they can scarcely be conceived by those who have always dwelt in a land like this. Just think of a country where a man of high rank, a firm friend of the English, who stood firmly by us in the time of our troubles, who is acknowledged by both Europeans and Natives to be a man of great talent and astuteness, Rajah Dunkar Rao, Premier of Gwalior, gravely advises the Government to have different schools for Brahmins and Sudras; to provide different railway cars for different castes; to order girls to be educated at home; and strictly to prohibit the killing of cows! He tells our Government that these measures are indispensable to the satisfaction of the people! Think of a country where two hundred pupils leave at once a Missionary College because a Christian boy was admitted, who was known to have been previously of a much despised caste, as happened the other day in Agra. The difficulties are colossal; but we are assured that God's truth, carried home with power to the hearts of the people by God's Spirit, will surmount them all. The English in Northern India, in the darkest hour of the Mutiny, had an unwavering conviction it would be finally suppressed. Many thought it likely we were for a season to be driven from the land, but no one despaired of his country. The confidence was universal that every foe would, sooner or later, be beaten down, and that our Queen would yet sway her sceptre over the whole of India. If, as Britons, we were so hopeful, and if the event so justifies our hope, surely as Christians, we have infinitely more reason to be assured that our Sovereign, the King of kings and Lord of lords, whose right it is to rule, whose power, wisdom, faithfulness, and love, are pledged to the triumph of His kingdom, will assert His holy and peaceful sway over the whole of India, and bring its millions to bow in lowliest homage at His feet. We, His servants, have gone forth in His name to India; we have there asserted His claims; we have sent forth our challenge to the gods many and the lords many, who there have a usurped dominion; we have declared their votaries to be rebels against their and our rightful King; we demand implicit and immediate submission to our Lord. There is scarcely a town in India where the challenge has not been some time or other heard, and even to the most remote corner of the land it is in some degree known. To retreat after giving the challenge would be to prove recreant to our Lord, to whom we owe our all, and to cover ourselves with eternal shame. We dare not retreat. Our professions forbid it. Our past doings forbid it. Our relation to the people of India forbids it. Their deep necessities forbid it. Their anticipations forbid it. Our duty to our Native Christians forbids it. Above all, our Master forbids it. Let us then go forth!

in the panoply of our Lord, fighting with His weapons, depending on His aid, looking to Him as our Captain, and, sooner or later, we are assured—sooner, it may be, than we can at present anticipate—that great fortress of false philosophy and superstition which has been raised in India, and has so long frowned defiance on the army of the Most High, shall be levelled with the ground, and the millions so long immured in it shall come forth to the light and liberty of the children of God.

“Spread wide Messiah's banner,  
And sound His trumpet loud,  
Till India's various nations  
Around His standard crowd.

“Long o'er these prostrate kingdoms  
Has darkness held its sway;  
But light now streaks the horizon,  
And soon will break the day.

“The unclouded sun ascending  
Shall chase the shades of night;  
And long-benighted nations  
With gladness hail His light.”

The REV. DR. VAUGHAN moved the following Resolution:—

“That this Meeting renews its special thanksgiving to God for His great mercy to Madagascar in the wonderful and blessed change which He has wrought for His suffering Church, and for the civil and social improvement of the Malagasy people, through the enlightened and beneficent government of Radama II. The Meeting cordially approves the measures adopted by the Directors for increasing the number of labourers to meet the growing claims of the Mission; it rejoices also in the success of their appeal for the funds required in the erection of Memorial Churches in the capital; and the Meeting most urgently entreats the special liberality of the members of the Society to enable the Directors to increase their agents and extend their operations.”

He said,—My Christian friends, this Resolution was to have been submitted to you by an esteemed clergyman resident in London, and I regret on many grounds that circumstances should have prevented his doing to-day what it was in his heart to do; and regret it especially, because it has devolved upon me to endeavour to supply his lack of service somewhat at a disadvantage. However, if I throw myself on your consideration and forbearance in proceeding to give expression to a thought or two on this interesting occasion, they will, I feel sure, not be withheld. I think there is no need for me to feel any hesitation in saying that the history of our Mission in Madagascar presents one of those pictures so fraught with pathos, with beauty, and with meaning, that I scarcely know where, in the whole range of Church history, to find another scene that could well be compared with it. Certainly, to find anything like it, it is needful that we should go far back into the past, and get to the very threshold of apostolic times. When the apostle Paul dwelt, as he tells us, in his own hired house at Rome, there was a spot about two miles from Rome, on the side of what was called the Appian Way, where you might have seen a large number of slave labourers at work. These slave labourers were employed in getting sand from the vast subterranean regions in that neighbourhood—sand which was to be employed in extending the buildings of Rome, or in forming cement for that purpose; for Rome was then spreading in all directions, very much as London is spreading now, and had been spreading for a long time. But towards the close of the first century the city of Rome had reached her climax. Building having ceased, these sand regions were deserted. They remained open and accessible for a long period; but in process of time one access after another was covered over, and then for fully a thousand years those who passed and repassed along that Appian Way had no idea of the vast subterranean regions, mapped out in caves, and streets, and open places, that lay under the surface of that district. But about 300 years ago it chanced that a portion of the surface was broken through; one of the avenues lay exposed, persons began to explore the newly-discovered regions, and you have to picture to yourselves men going with torches through those winding lanes and along those intricate labyrinths underground. The first thing that attracts the attention of the explorers is the appearance of a great number of tablets, some being on the sand walls, others on the floor. On these tablets they see Christian emblems. There, too, they find Christian names; there they find written Christian sentiments, some of them beautifully expressive of the simple Gospel of Christ. And among the signs which mark the remote antiquity of these Christian relics is this, that there is no reference there to the worship of the Virgin, no allusion to prayers for the dead, not a trace of the doctrines distinctive of modern Romanism. But how did these things come there? The history of the matter is this. During the first three centuries, when persecution swept again and again over that great city, the poor flock of Christ, scared from its home, fled for a time into the dark and intricate recesses of those regions.

There, in some of the open spaces, there are now signs which show that these vast sand caves were used for public worship; and you have to picture to yourselves gathered together down in that dark region men and women, old and young, the man of grey hairs and the young mother with her infant at her breast, and the light of those lamps and torches dropping down upon those figures, and then passing off into the deep darkness of the chasms far away. Before them stands the Christian pastor. There they are worshipping. They must worship; as God's people, they have been made to feel that to be a necessity of their nature. It is like the water of the well of Bethlehem to the lips of the dying David; they must have it or they die; and there you see them exposed to the peril of death that they might worship God. Now, many of these persons buried their dead when assembled for worship; and the tablets which were placed on the walls and the inlets—many of them of a very rude description—some of the letters written on them are scratched in a rude fashion, and even the Latin is not always grammatical—these Christian signs, I say, clearly point to the fact that many of those who are described as having suffered martyrdom for the truth, and others who are mentioned as having passed through deep tribulation on account of their religious profession, belonged to the humbler classes of the people. Yes, they were people, it may be, of small knowledge but of strong faith; they were people with mental development on a very limited scale, but deep down in their spiritual nature there was a special consciousness of Divine truth and a special devotedness to God; they were babes in the Church of Christ, to whom were revealed the things which are often hidden from the wise and prudent. There you see them, then; and can anything be conceived more beautiful for the Christian to look upon than those antique tablets, which take us back to the first and second centuries, where you read the name so-and-so, with the words "Faithful unto death," and then another name with "Sleeping in Jesus," and then another with "Departed in the faith," and then another with "Gone above the stars?" In those short simple utterances is there not something really touching and beautiful? Do we not all feel, as we hear them, that the people to whom those inscriptions refer are of us? Although we have never seen them, are we not conscious that they had our hearts? Well, now, I think I have given you a picture from ecclesiastical antiquity, which is the most beautiful one that ecclesiastical antiquity can furnish, as illustrative of the simpler and more vital forms of the religion of Christ. And now what I wish to say is this, that I see nothing in the touching and beautiful records which have been preserved by that church in the sand caves—"the church of the Catacombs," as it has been called—that will not be found to have come up anew in connection with your Missions in Madagascar. I need not remind you that there were at first eight years, during which the Missionaries and agents of this Society had free action in that island. That was the seed-time for Madagascar. Then the Gospel was preached; then multitudes were trained in the Missionary School. But then came a quarter of a century of persecution—persecution as relentless as any that we find recorded in connection with the names of Nero and Diocletian. That testing-time came after the seed-time. It came to show what the seed was that had been planted, and it served to show that the seed must have been wholly right seed. Surely we should not otherwise have seen such fruits as have followed. Where in ecclesiastical history will you find a Church that has sent forth as large a proportion of its members to take the crown of martyrdom as the Church of Madagascar? I know not one. Then, again, you hardly anywhere have a record of persecution to death, but there you find, side by side with the record of those who were enabled to be faithful, a record of others who recanted. In our own Reformation, perhaps, the most beautiful and devout spirit that graced it was that of Bilney, who was converted to God along with Latimer; but even Bilney, when placed before the array of power, shrank from the fiery trial, though he afterwards challenged it, and bore it with a martyr's firmness. Cranmer, too, the founder of the Church of England—a man of God, I hold him to have been, notwithstanding all that Lord Macaulay has said of him—he had his weakness, for he recanted again and again; and it is expecting too much of human nature to expect that a fiery trial of that kind should come up anywhere without there being instances of such infirmity. But, somehow, it has so happened that in the accounts which we have had of the persecutions in Madagascar, there is not a single record of recantation. Is not this very remarkable? You see the Christians hunted through city and wilderness; you see them driven away from home, and all the endearing connections of home; you see them shaken with terror as they think of the physical torture that must come upon those from whom they are separated; you see them in chains, and dungeons, and torture themselves; you look at them as they are hurled from the rock, or transfixed with the spears, or burnt to death; but their God will not allow them to recant. These are experiences that have been permitted in the providence of Heaven to the infant church of Madagascar. Oh, sir, is there not something to come out

of this? Is there not something to come out of this strange novitiate that will be also strange? If we mark the law of God's universal proceedings in this world, we shall be led to think so. When God destined a prophet in ancient times to some great work, He always sent that prophet to the school of adversity, that he might there be trained in the faith and power of endurance necessary for his responsible trust. When God means that a nation shall become powerful, He does not assign that nation its place in the lap of ease and indolence, somewhere between the tropics. No; He places it on a soil that is rugged, He surrounds it with a climate that is fitful, He makes it a necessity of its condition that it should toil hard with brain and muscle, and intertwines with that toil change and suffering, which only such nations know. That is the way; that is the way in which God makes great nations. So also as to churches; where was there ever a prosperous church that was not more or less a suffering church? I know of a thousand instances almost in which prosperity has sunk a church into dead formalism, or drifted it into the foulest heresies; I know of no instance in which a church has not become bright and strong by the opposite of prosperity. Oh, my brethren! woe to you, woe to you, when all the influences that are in action around you are of a kind to hush that poor nature of yours into repose and sleep. Your friends may well weep for you then. But happy are you, happy are you, when those influences are such as to move the very depths of your nature, and to bring out all the man, all the Christian man, that is in you, and that it is possible to bring out. Now, God has adopted such a course with Madagascar, that I cannot but anticipate in the future Christianity of Madagascar, Christianity of a pure type. I cannot but expect to see in the churches of Madagascar, churches of a high order, models of what Christianity is, and of what men should be prepared to do and to endure for its sake. There are thousands streaming to your different sanctuaries, and placing themselves under Christian influences; there are hundreds who are accepted as spiritual-minded converts. You ascend in thought to the invisible world. There are many who have gone into that world from the strife in Madagascar. And then, at the head of that multitude, see the band of martyrs! Look at the crowns upon their heads, look at the robes of light in which they are clothed. Think of the sanctity that is perfected in their nature, mark their conversion of themselves to God. And you—you—you have been used by God to place that picture, that reality, in Heaven. Oh, dear brethren, what should we feel? Elatement? Vanity? Oh, away with the thought! No; we are constrained as we think of it to sink deeper than ever into our own unworthiness and nothingness. Dear brethren, God has laid us under a new and special obligation by all this; yes, binding us to put our hand to this work more thoughtfully, more prayerfully, more large-heartedly, and with more self-sacrifice than ever. These churches, of which the Resolution speaks, must be reared, and you know they are being reared. The Missionaries who go out must be sustained in their work; and we ought all of us, in considering what God has done by us, to be more deeply convinced than ever that the way to get happiness is to give happiness. Let this be so, my friends, and then—well, what then? Why, then the God who has blessed you so far will bless you once more, and once more again, and will continue to bless you if you prosecute that Christian course.

The CHAIRMAN:—I have now the pleasure of informing you, my friends, that the Bishop of Mauritius has consented, not to second the Resolution, but to bear witness to what it has been his privilege to see and hear in Madagascar.

The BISHOP OF MAURITIUS, who was very warmly received by the Meeting, said:—I have been invited by the Directors of the London Missionary Society to come here this morning to bear witness to what I have seen of the results of the Society's labours in Madagascar, and I shall do so with very great pleasure. First of all, I shall do so from a principle of gratitude. I have accepted very many favours from the Directors and agents of the London Missionary Society, and I should be very sorry indeed if I were ashamed in any place or at any time to confess my great obligations to them. All the information which I have been able to obtain respecting Madagascar, in which I have felt deeply interested ever since I first set foot on the island, has been obtained through the publications of this Society. In the year 1856, it was my privilege to see Mr. Ellis before he went to that island, at a time when the journey was encompassed with perils of the most serious nature. It needed no edict whatever from the late Queen to put him in prison or to take away his life; all that was needed was a little management in one or two districts to cause delay, and, as is well known, Mr. Ellis would never have been seen again. I confess I admired—you will, I hope, excuse the word—the pluck which Mr. Ellis showed under those circumstances; I greatly admired the steadfast manner in which a man of his age adhered to his determination to go at all hazards to the capital of the country, and to carry out, if possible, the object for which he was sent. Then, with reference to the men whom I am myself training and preparing for work in unoccupied districts of Madagascar, let me

say that the attention of those persons was first attracted to Christianity by agents of the London Missionary Society. Again, instead of having to work for years at acquiring the language for the purpose of translating the Bible, I found a most excellent version ready to hand. I say a most excellent version, for I have ascertained by a very careful process that it really deserves that description. The plan which I adopted for the purpose of satisfying my mind on that point was this. I got Native Malagasy Christians who knew the French Creole language to sit down before me. I then read portions of the Malagasy Bible aloud, and got them to translate orally what I read; and the result was to convince me that the printed translation was exceedingly correct. For this excellent translation of the Holy Scriptures I am also indebted to the London Missionary Society. Then, on going to the island itself, the first letter that I received was a letter from a little Christian congregation at the port of Tamatave, one of the worst places on the face of the earth; and it is most important to bear in mind that the most fearful vices prevail in the island of Madagascar. This letter was an earnest invitation to me, as a beloved Brother, to visit the place. I accepted it with great pleasure. All along the line of march to the capital the Native Christians crowded around me and my companions, and rejoiced in every opportunity that was afforded for the reading of the Scriptures and the singing of hymns, an occupation in which they manifested great delight. They always appeared ready to sing and pray, and I was sometimes obliged to ask them to stop. Let me just give you one picture of the state of things which, as a faithful witness, I am bringing before your minds to-day. At Antananarivo several persons came to call upon General Johnson and myself, and we perceived at once from their appearance that they were country people. We ascertained that they came from a village some miles off, and having found that we were going towards that village, they begged us to come and see them. I promised that we would, and we did so. We met eight men and eighteen women and children in a room where we had breakfast. After a time they began singing out of their hymn-book, which is their constant companion, many of the books having no doubt for a long time been hidden under ground. These Christian people would have gone on singing and praying and conversing about religion for hours. They commenced over and over again; but I told them that I and my friends had to get to another place by that night, and that if we continued any longer, we should not be able to reach it by daylight. I may here remark that the people, from the highest to the lowest, appeared to possess a remarkable power of expressing their thoughts. Some of them, with the greatest readiness, expanded into an address their thoughts on passages of Scripture suggested to them by myself. In short, many of them seemed to be most skilful orators. On one occasion, while I was asleep in my palanquin, I was awake by hearing the bearers reading and singing below. One of the bearers, who was a professing Christian, told me that his master was formerly a nobleman, who, long after the Missionaries were expelled, taught him Christianity. This nobleman, he said, was seized and imprisoned. He escaped once, but was seized and imprisoned again, and afterwards put to death. That man's simplicity and earnestness were remarkable. I never saw anything equal to them in England. When that young man had his New Testament before him, or when anything of a religious character was going on, there was an amount of concern in his face that I never saw in this country or elsewhere. There was another young man accompanying him who was exceedingly active. He was always ready to do any kind of work during the day, but as soon as we had halted for the night, he wanted to listen to the reading of the New Testament. On my inquiring of him how he had been impressed in favour of Christianity (he was not yet baptized), he told me that on one occasion, having a child ill, he had recourse to divination for its cure. He happened to go to a neighbouring Christian Church; some of the Christians there prayed for his child and himself very earnestly, and the child recovered; and the impression which this made upon his mind was favourable to Christianity. Now, in reference to the Bible, there is one fact which is very striking indeed. You may remember that Dr. Livingstone speaks of having gone through districts where the Jesuits had laboured for years, and says he could find no traces of them except the remains of a few buildings which they had raised. It is not so with respect to the Word of the living God. We have very interesting accounts of these native martyrs. The other day, mention was made in a letter of a man who read the Bible and prayed secretly, and at the same time went on honestly discharging his ordinary duties. One day he asked another man to join him in the trade which he was carrying on, and the man did so. After a time he thought he could depend on him enough to allow him to read the Bible with him. As soon as the man saw the Bible an expression came over his face which it is impossible for us to understand; he said, "I did not know that Mr. Griffiths was here still, I did not know that we were in England;" and after a time I am sorry to say he gave up his companion. The Christian went to the stake with an



air of simple cheerfulness. As the Christians crowded round him, he said something with a smile which they could not understand; they pressed nearer to him, when he smiled again, and said something about going to heaven, and also urged the Christians near him to keep in the faith. When he got to the place where he was going to be executed, he begged for a little time to pray, and the narrative concludes with the words, "He knelt down, and they speared him, and he died." With reference to the martyrs, I do not think anything could be more impressive than a visit which I paid, in company with Mr. Ellis, to the scene of their sufferings. The scene was very sad in many respects. There are four spots where the martyrs suffered. One of them is the natural bluff of a hill. There, on one occasion, eighteen persons were marched along by the palace, the Queen looking on. Thirteen of those martyrs were in an inferior position, the remaining five belonged to families of high rank. They were brought to the spot, and those who described what occurred, having themselves been present, showed us the remains of a cross, part of which is still in the ground, upon which ground some of these martyrs were executed. Our guides afterwards took us down to a ditch where some bones are, and whence Mr. Ellis, with praiseworthy care, has provided that they shall not be removed. There we saw the actual bones of some of the martyrs. These martyrs were, when about to be executed, made to lean forward; spears were then driven into their backs, and their heads were cut off. One thing which struck me particularly in the midst of these painful scenes was a beautiful peach tree in full bloom. It was an interesting and suggestive circumstance, because the peach tree was introduced into the island by the Missionaries. To look down the rock was a most awful sight. The first fall was about seventy feet, and, after the martyrs had dashed against the rock, there was another fall of about fifty feet more. I am sorry to say that there were some sad cases of recantation, and the question has arisen, what is to be done in cases in which persons who recanted wish to return to the Christian communion. Let me mention another case which was mentioned by an eye-witness. It is that of a Christian young lady, a very accomplished and beautiful person, according to the ideas of the country. The Queen had a great liking for her and wished to spare her; but having passed an edict to the effect that persons who were found exercising the Christian religion should suffer death, she did not know how to do so. Well, this young person was placed in such a position that she saw a number of her Christian companions die. She was then asked whether she would not recant, and advised not to think of suffering such a dreadful death, but to return to the Queen's favour and the enjoyments of life. What was her answer? "Let me go," she said, "and join my brethren and sisters in heaven." The commander-in-chief then struck her on the head, and sent word to the Queen that she had lost her senses. She was then sent into the country, some thirty miles off. This young lady afterwards married a Christian, and she died a short time ago, leaving two or three children. At the foot of the rock there was a man whose brother suffered there eighteen years before, and it was most painful to see the expression of his face in speaking of it. We were told that many of the martyrs sang hymns just before their execution, and that in some cases the executioners had to stop their mouths with straw in order to prevent them from singing praises to God, and expressing their hopes that they were going to heaven. Let me also tell you that one Sunday I went to two places of worship. In one of these places there were from twelve to fifteen hundred people assembled. I was accompanied by Mr. Ellis, and some members of the English Mission were also with me. There were as many people in the building as it would hold. I addressed the congregation for a short time on the fulness and the blessedness of the Gospel of Christ, Mr. Ellis interpreting what I said. The effect produced by my allusions to the love of Christ, accompanied by quotations from Scripture, was most remarkable; it was expressed in a way that I had never heard anything of the kind expressed in England, by deep and loud sighing from the whole congregation. The simplicity of the Gospel was what warmed their deepest feelings. I do not know of anything else that I need bear witness to, but I am in the position of one who is ready to be cross-questioned. I shall only add, what I am sure this meeting will cordially approve, that the medical man attached to the Mission in Madagascar assured me, that although he felt that his first services were due to the Society, yet if I or any one connected with me should ever require his services, he would most gladly give them.

The REV. A. M. HENDERSON said:—In rising to second the Resolution which has been so ably proposed, I cannot help feeling some measure of trepidation. Dr. Vaughan commenced by giving us a very interesting allusion to the early history of Christianity; the Bishop of Mauritius in following him has given us an equally interesting account of what he has seen of Malagasy Christianity; and it only remains for me to add a few illustrations to those which he has given. We have been told that the Christian education of children was the beginning and foundation of the Missionary work in Madagascar. Four

years after the Mission was commenced, in the year 1824, there were 2000 children in the Mission Schools, very few persons who were more advanced in life being at that time converted to Christianity. Those children had acquired in the short space of four years an utter contempt for the idolatrous practices which prevailed in their country, and even King Radama was led to share in that contempt; one year after that, there rose up among the children who had been educated a movement of the most important character—I refer to their longing for spiritual exercises. Prayer meetings were commenced among the boys, and there was at that time every prospect of an advancing work among the young. But while schools were successfully carried on, very little was done among those who were more mature in years; so that in the year 1828, the year in which King Radama died, the Report which was read in this place was a Report which stated that, of all the fields of Missionary effort in which the agents of the London Missionary Society laboured, there was none that caused greater anxiety than the island of Madagascar. Such was the state of despondency into which the minds of the Missionaries in Madagascar, and the minds of the Directors at home, had been thrown. Radama died, and we all know what was the course of events soon after. There were occasional gleams of sunshine from the countenance of that Queen who could scarcely ever have looked benevolent; there were frequent threatenings of storm for the Missionary work; and there were privileges sometimes granted to the native Christians which were often, within a few days or weeks, withdrawn. But just in proportion to the difficulties which pressed upon them rose the earnestness and heroism of the Christian people and their love of divine truth. During the sixteen years that the Missionaries were permitted to labour, that work was achieved to which the Bishop of Mauritius has just referred—I mean the translation of the entire Bible into the language of the country. I regard that as by far the highest work which, in those sixteen years, our Missionaries effected; I regard that as the work which has given its peculiar character to Madagascar Christianity. You all know, that during the period to which I now allude the Missionaries circulated 250,000 books and tracts, besides printing the entire Bible in the native language; and that, when compelled to depart, they left seventy Bibles in boxes, which, being deposited in the earth, became the seed of that glorious spiritual harvest which has since been reaped in that country. At length the full tide of persecution set in. At times when communication was difficult, a letter despatched to Mauritius would sometimes reach our Mission House in London, and would be found to contain interesting records illustrating the power of Divine truth among the native Christians. Sometimes when, under the pressure of persecution, they were unable to meet during the day, they would steal away to some secluded grove, to which many had to travel nearly twenty miles; one would repeat a portion of a psalm, another part of an epistle, another some other portion of Scripture from memory, and then again another would pray; and thus was the night passed. They did not dare to read from the printed page, lest light should lead to the discovery of their place of meeting; every one read from that page on which God's word was most deeply imprinted—the page of a heart that felt and loved the glorious truths of the Gospel. This was the character of Malagasy Christianity; and because it was so scriptural, because there was so little of man in it, we augur well for its future success. And then, just think for a moment of the influence of martyrdom upon the Church. Allusion has been made by Dr. Vaughan to the influence which it will have, but the influence which it has had is equally important. We all know that it was by martyrdom as well as by the power of truth, that Christianity advanced in the early ages of its history. Nothing but the power of Divine grace and the love of Christ in the heart could enable a man in those days to face a voluntary death—a death which could be escaped only by renouncing Christianity. This truth was realized by the early Christians, and we have seen it marvellously illustrated in our own day. Many of you may remember the words used by Tertullian in his grand defence of the Christians. He there tells the Emperor, that to take away the Christians under his rule would be to depopulate provinces and to empty the court itself, adding, as the reason of its success, “The seed is the blood of Christians.” That is still the wondrous seed which has done so much to propagate true religion; it is far more wonderful than that of which the poet spoke, when he said, “How this red rain has made the harvest grow!” Divine truth is the seed, martyrdom the rain, which has made the spiritual harvest grow in Madagascar. It is impossible to reflect on this subject without perceiving how closely these two things stand related to each other. In the ancient Calendars St. Stephen's Day follows Christmas, expressing the judgment, that next to the incarnation of God, in promoting redemption, stands the martyrdom of the Christians. Perhaps there is no one in this hall to-day who did not last year visit the International Exhibition. One of the most interesting parts—I may say the most interesting—of that Exhibition was the great gallery of paintings. And what were the two pictures that

attracted the attention of the largest number of persons? There were, perhaps, other pictures more brilliant, or more suggestive; but the two which engaged the largest share of public attention were, I believe, that marvellous production of Holman Hunt, called "The Light of the World," where Jesus is seen with love speaking out of His eyes, and with a face calm, patient, and full of compassion for all mankind; and that picture, in the Belgian collection, of a sleeping martyr in the reign of Diocletian. In this latter picture the only weapon which the martyr has to meet his deadly enemy in the amphitheatre is a little cross, which he holds in his hand—significant emblem of the means of his redemption. Christianity has given a calm repose to his features, and the man who opens the door by which he is to enter the arena, where his life is to be sacrificed to the Numidian lion thirsting for his blood, and seen by the morning light to have tenanted the neighbouring cell, seems to be wondering at their sweet expression. Things like these make us feel what is the power of martyrdom for Christ. The man who looked upon the early Christian martyr may be supposed to have had in his soul some thought like that which came into the soul of Justin Martyr at an early period—that Justin Martyr who had pursued every line of thought, and had been in every school of philosophy. As he passed one day through the streets of his native town, he saw some Christians in the flames; he saw them rendering up their lives gladly and joyously for Jesus' sake; at that hour, as he tells us in his "Apology," he felt that there must be some peculiar power in Christianity; that feeling led him to study its truths, and he became a devoted Christian, and one of the earliest and noblest martyrs. It is thus that truth has advanced in the world; it is thus that it advanced in Madagascar. The first martyr there was that tender and delicate woman Rasalama, who had been led into betraying one of the Christians by the false representations which were made to her. She afterwards felt the deepest regret on this account, and became a rejoicing martyr for the truth. Rafaralahy followed to her death, spoke words of comfort to her, had his craving ambition strengthened, and soon imitated her martyr course. It was thus that the power of truth went on displaying itself and showing its wondrous power in the souls of those who had received it. Let us look for a moment at our hopes for the future. We ought, I think, to feel greatly encouraged to-day when we think of the relations in which we now stand towards Madagascar. The reigning sovereign is peerless among semi-civilized potentates. When we remember that, during his mother's reign, every man was in danger of being sold into slavery, we cannot but rejoice that the moment he ascended the throne he proclaimed that accursed system to be at an end within his dominions; how favourably does this contrast with the conduct of that people in America professing Christianity, who declare it to be the foundation stone of their empire. He has also proclaimed civil and religious liberty, and, by the facilities which he affords to foreigners, has done much to cultivate the nascent civilization of Madagascar. It has been objected, that this freedom of intercourse with foreigners leads to the admission of Papists. Well, I for one, though I know the insidious evils of the Papal system as well as any one, do not regret that. Those Madagascar Christians, at all events, will not become Papists; they know the Bible too well for that. Some of the heathens may become Papists; but, as we have heard to-day of countries where the Jesuits, after leaving them, left no traces except a few buildings, so I believe that in Madagascar pure Christianity has taken such a firm hold upon the land that it will eventually cast out Popery. Some trials of this kind may only have the effect of making the Native Christians stand up more nobly for the truth. Let us remember the words of Milton, "Let truth and error grapple; who ever knew truth put to the worse in a fair and open encounter." It is not mere abstract truth that we present to the natives, but the truth which saves; it is not that which fascinates or engages the fancy, but that which sinks into the deep recesses of the heart,—that which forms the motives and influences the conduct in all things. Before I sit down, let me observe that larger contributions are demanded for the Society's work in Madagascar. There is a demand at present for three thousand pounds per annum, if not more. And where, I ask, are these three thousand pounds to come from? If our friends do not more diligently, more earnestly, and more systematically give to God, and sacrifice for God, we can never meet the demands which are before us. And yet we are bound by all that we have done, we are bound by the prayers we offered while Malagasy Christianity was suffering from persecution, we are bound by the answer to those prayers which God has vouchsafed, to carry on the work with increased vigour, and, under God's blessing, with increased efficiency.

The Resolution was then put and carried.

The Rev. J. MAKEPEACE, Missionary from India, said:—There is, my friends, an arrangement between myself and your esteemed Secretary, that, inasmuch as the platform

is well-nigh deserted, and the assembly in the body of the hall is in a state of solution, I shall postpone my intended speech till the anniversary next year. I came here as the representative of the Baptist denomination—no mean body as regards foreign Missionary efforts; but it certainly is not necessary that I should act to-day as the representative of that body, inasmuch as the chair, which was to have been graced by the Earl of Aberdeen, has been ably filled by the esteemed and honoured Treasurer of the Baptist Missionary Society. The Resolution which I have to move is as follows:—

“That Sir CULLING EARDLEY EARDLEY, Bart., be the Treasurer; that the Rev. Dr. TIDMAN be the Foreign Secretary, and the Rev. EBENEZER PROUT be the Home Secretary, for the ensuing year; that the Directors who are eligible be re-appointed, and that the gentlemen whose names have been transmitted by their respective auxiliaries, and approved by the aggregate meeting of Delegates, be chosen to fill up the places of those who retire, and that the Directors have power to fill up any vacancies that may occur.”

J. WRIGHT, Esq., having seconded the Resolution, it was put and carried.

E. BAINES, Esq., M.P., said:—My Christian friends, at the close of this most interesting and impressive meeting, I will not detain you except to perform a duty which I should be very sorry to neglect. As has just been observed, we have had for our President to-day the much-honoured, attached, zealous, and amiable Treasurer of a sister Missionary Society, I mean the Baptist Missionary Society—the first of our modern Missionary Societies to take the field, and one that set us an example which we are proud to follow. Of that Society our President to-day has long been a most devoted and useful friend. He has come here, in the midst of his abundant and valuable labours, political and professional, to spend the day in our service, and he has come under circumstances which make the sacrifice peculiarly great on his part; and we value his services all the more, because he has taken the place of one who has been summoned to take part in a most important distant Mission on behalf of persecuted Christian men. I have, therefore, the greatest pleasure in moving—

“That the very cordial thanks of this Meeting be presented to Sir SAMUEL MORTON PETO, Bart., M.P., for his kindness in presiding on the present occasion and conducting the business of the day.”

JOHN KEMP WELCH, Esq., having seconded the Resolution, it was put by Mr. Baines to the Meeting, and carried by acclamation.

The CHAIRMAN:—Christian friends, my friend Mr. Baines has spoken of the service which I have rendered by coming here to-day. Now I must tell you the truth. So far from there having been any sacrifice on my part, you have done me the greatest possible favour. You have done two things for me to-day—you have dragged me away from business, where I should not have had the pleasure and profit which I have derived from what I have heard, and which I assure you have been of no mean order, for I never attended a Meeting where I was more delighted in my life; and secondly, you have given me an opportunity of saying, as the Treasurer of another Missionary Society, and as a Christian Brother among Brethren, that we are united with you in all things, and that nothing gives us greater pleasure than to co-operate with you harmoniously in the pursuit of one common object.

The Doxology was then sung; and the Rev. R. Robinson, of Lambeth, closed the proceedings by pronouncing the benediction.

### THE EVENING MEETING.

The Evening Meeting, convened specially with a view to excite an interest in the objects of the Society among its Juvenile Friends, was held at the Poultry Chapel. Rev. J. C. Harrison kindly presided on the occasion; and the Rev. E. Prout, having given a brief summary of the Report, impressive and effective addresses were delivered by the following Missionaries, viz.: Revs. J. S. Wardlaw, A.M., from India; J. Bowrey, from Berbice; J. J. Dennis, from India; and Rev. George Gill, from the South Seas.

Orders will be thankfully received by Sir Culling Eardley Eardley, Bart., at the Mission House, Elomfield-street, Finsbury, London; by Robert Goodwin, Esq., 235, George-street, Edinburgh; Robert Goodwin, Esq., 235, George-street, and Religious Institution Rooms, 12, South Hanover-street, Glasgow; Rev. Alex. King, Metropolitan Hall, Dublin; and by Rev. John Hands, Brooke Ville, Monkstown, near Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

THE

# Missionary Magazine

AND

## CHRONICLE.

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### DEATH OF SIR C. E. EARDLEY, BART., TREASURER OF THE LONDON MISSIONARY SOCIETY.

WE have the mournful task of recording the decease of our estimable Treasurer, SIR CULLING EARDLEY EARDLEY, Bart., which occurred at his residence, Bedwell Park, Herts, on Thursday the 21st of May. Although his health had for some time been impaired, there was no ground to apprehend any fatal result. The malady which terminated in his death was of short duration, and superinduced by vaccination—of course a measure intended for protection against the serious evil of small-pox. He was supported in his affliction by those distinctive and glorious truths of the Gospel which he had long professed and honoured, and his memory will be affectionately cherished by multitudes of different Christian bodies, not only in England but throughout Christendom, who justly estimated his amiable Christian character, and his generous and useful labours in the cause of benevolence, freedom, and religion.

At a Meeting of the BOARD OF DIRECTORS, held on Monday, the 25th of May, the decease of SIR C. E. EARDLEY, Bart., having been officially communicated, it was

Resolved,—

That, in receiving the announcement of the decease of their late Treasurer, Sir Culling Eardley Eardley, Bart., the Directors record with mournful pleasure their high sense of his distinguished Christian character, and of his unwearied and generous exertions in promoting the interests of religion, benevolence, and freedom. But especially the Directors bear their grateful testimony to the many kind and valuable services rendered by their departed friend as the Treasurer of this Society, during the extended period of nearly twenty years, in which he sustained that office.

That the Directors beg to convey to the family of Sir Culling Eardley Eardley, Bart., the assurance of their sincere sympathy and Christian condolence, trusting that, under this solemn and afflictive bereavement, they may be sustained by the promises of the Holy Scriptures and the grace of the Divine Spirit.

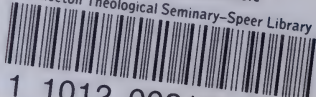
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